

PROCEEDINGS
OF THE
GRAND LODGE

OF
Ancient Free & Accepted Masons

OF MINNESOTA.

AT A

SPECIAL COMMUNICATION, DECEMBER 16, 1877,

AND ITS

TWENTY-FIFTH GRAND ANNUAL COMMUNICATION

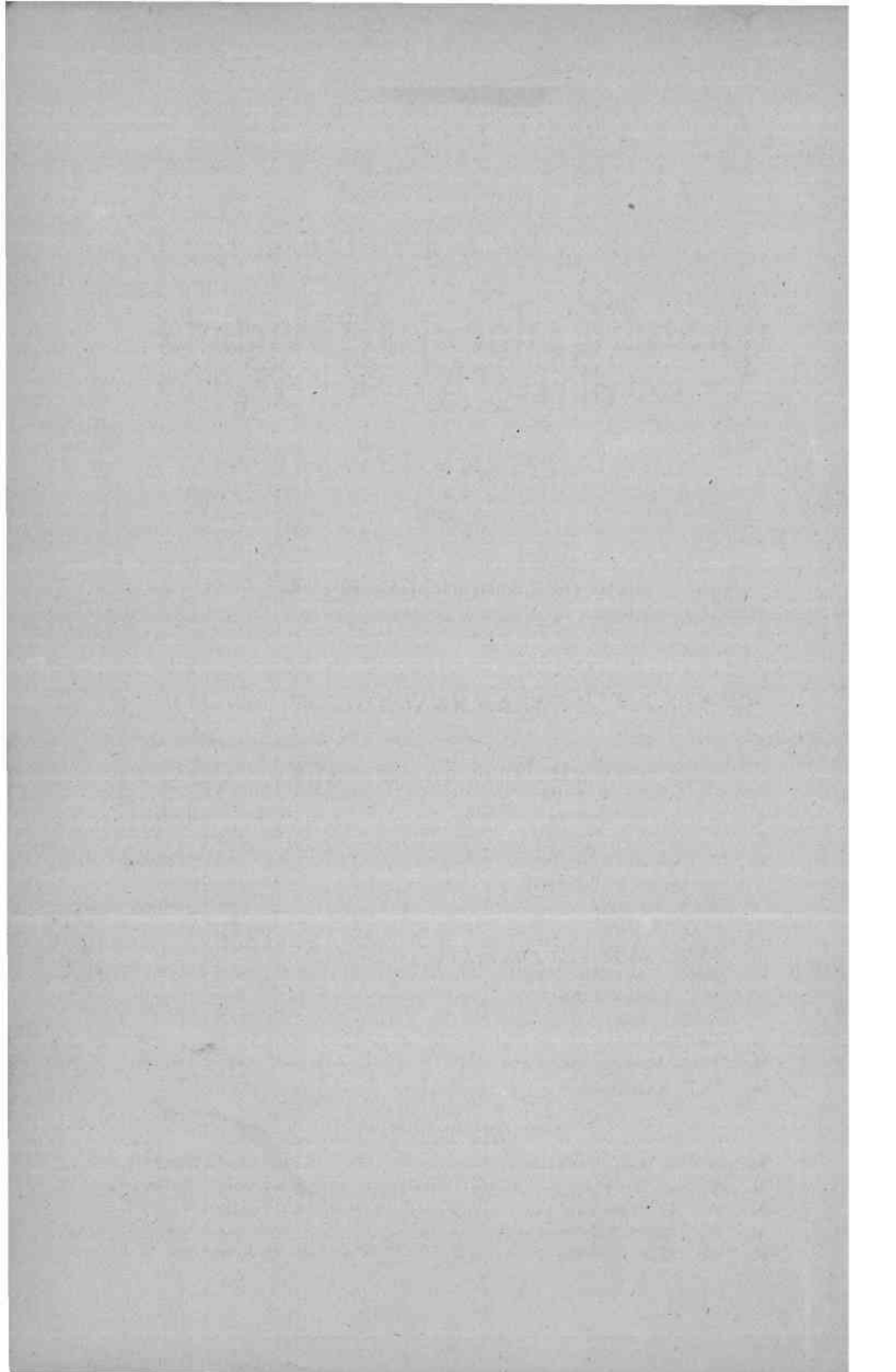
IN THE CITY OF ST. PAUL,

Jan. 15th and 16th, A. D. 1878, A. L. 5878.

ORDERED TO BE READ IN ALL THE LODGES.

M. W. E. W. DURANT, G. M., STILLWATER.
R. W. A. T. C. PIERSON, G. S., SAINT PAUL.

SAINT PAUL:
MILLER & RICH, BOOK AND JOB PRINTERS.
28 EAST THIRD STREET.
1878.



Grand Lodge of Minnesota.

SPECIAL COMMUNICATION.

A Special Communication of the Most Worshipful Grand Lodge of Minnesota was convened at Masonic Hall, in St. Paul, on Sunday, 8 o'clock A. M., Dec. 16th, 1877.

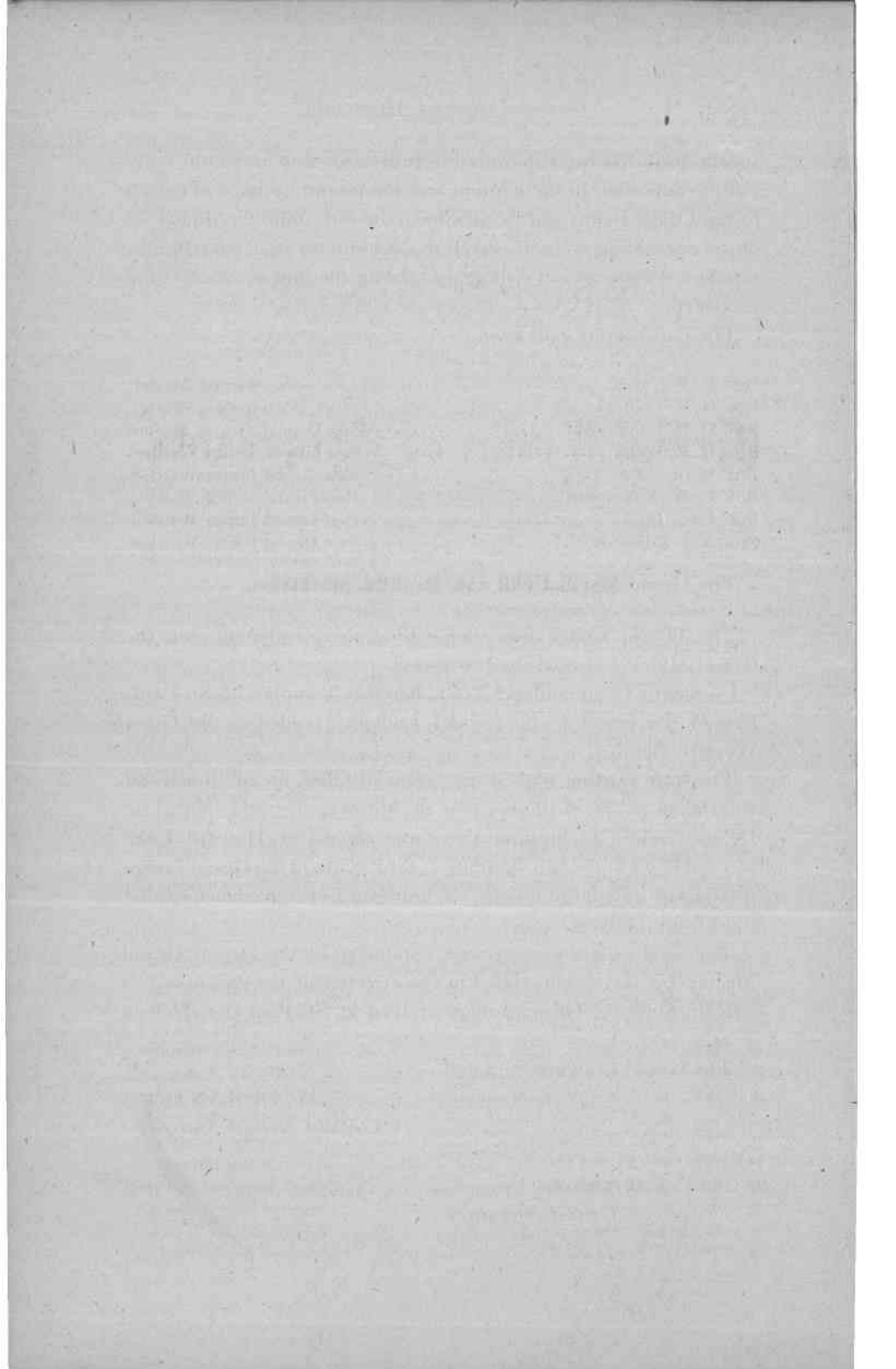
Present—

GRAND OFFICERS.

R. W. E. W. DURANT.....	Deputy Grand Master.
R. W. LUTHER Z. ROGERS.....	Grand Senior Warden
R. W. CHARLES O. BALL.....	Grand Junior Warden.
R. W. SOLON ARMSTRONG, as.....	Grand Treasurer.
R. W. A. T. C. PIERSON.....	Grand Secretary.
R. W. CHARLES GRISWOLD, as.....	Grand Orator.
W. Rev. GEO. B. WHIPPLE.....	Grand Chaplain.
W. W. T. WILKINS.....	Grand Marshal.
W. O. G. MILLER.....	Grand Standard Bearer.
W. ERNEST HAINLIN.....	Grand Sword Bearer.
W. JOHN H. BROWN.....	Grand Senior Deacon.
W. S. L. CAMPBELL, as.....	Grand Senior Deacon.
W. S. C. LOBDILL.....	Grand Pursuivant.
W. LEE HENSLY.....	Grand Senior Steward.
W. THOS. MONTGOMERY, as.....	Grand Junior Steward.
W. H. BURNINGHAM.....	Grand Tyler.

PAST GRAND OFFICERS.

M. W. A. T. C. PIERSON.....	Past Grand Master.
M. W. C. W. NASH.....	Past Grand Master.
M. W. G. B. COOLEY.....	Past Grand Master.
M. W. CHAS. GRISWOLD.....	Past Grand Master.
R. W. D. B. LOOMIS.....	Past Deputy Grand Master.



PROCEEDINGS

OF THE

Grand Lodge of Minnesota.

TWENTY-FIFTH ANNUAL COMMUNICATION.

FIRST DAY.

In pursuance of the provisions of the Constitution of the Grand Lodge of Minnesota, the Most Worshipful Grand Lodge convened at Masonic Hall, St. Paul, on Tuesday, January 15, 1878, at 12 o'clock, M.

The Deputy Grand Master, assisted by the following officers, opened a Lodge of Master Masons, preparatory to the opening of the Grand Lodge :

GRAND OFFICERS.

R. W. E. W. DURANT.....	Deputy Grand Master.
R. W. L. Z. ROGERS.....	Senior Grand Warden.
R. W. C. O. BALL.....	Junior Grand Warden.
R. W. GEO. A. CAMP.....	Grand Treasurer.
R. W. A. T. C. PIERSON.....	Grand Secretary.
R. W. R. A. JONES.....	Grand Orator.
R. W. CHAS. GRISWOLD, as.....	Grand Chaplain.
R. W. W. T. WILKINS.....	Grand Marshal.
R. W. O. G. MILLER.....	Grand Standard Bearer.
R. W. ERNEST HAINLIN.....	Grand Sword Bearer.
R. W. GEO. SEYMOUR, as.....	Grand Senior Deacon.
R. W. J. A. GARVER.....	Grand Junior Deacon.

R. W. S. C. LOBDILL.....	Grand Pursuivant.
R. W. BLINN CONVERSE, as.....	Grand Senior Steward.
R. W. J. A. CANFIELD.....	Grand Junior Steward.
R. W. H. BURNINGHAM.....	Grand Tyler.

PAST GRAND OFFICERS.

M. W. CHAS. W. NASH.....	Past Grand Master.
M. W. GROVE B. COOLEY.....	Past Grand Master.
M. W. CHARLES GRISWOLD.....	Past Grand Master.
R. W. AARON GOODRICH.....	Past Deputy Grand Master.
R. W. D. B. LOOMIS.....	Past Deputy Grand Master.
R. W. R. A. JONES.....	Past Deputy Grand Master.
R. W. J. N. CASTLE.....	Past Deputy Grand Master.
R. W. I. B. CUMMINGS.....	Past Deputy Grand Master.
R. W. SILAS R. MERRELL.....	Past Senior Grand Warden.
R. W. HENRY R. WELLS.....	Past Senior Grand Warden.
R. W. A. C. SMITH.....	Past Junior Grand Warden.
R. W. E. P. BARNUM.....	Past Junior Grand Warden.
R. W. A. J. EDGERTON.....	Past Junior Grand Warden.

Representatives of one hundred and one Lodges responded to the call of the roll.

There being a constitutional number of Lodges represented, the Acting Grand Master proceeded to open the Grand Lodge of Minnesota in Due Form.

P. G. M. Griswold officiating as Grand Chaplain.

COMMITTEE ON CREDENTIALS.

The Acting Grand Master appointed the brothers Grand Secretary, Thos. Montgomery and Rudolph Lehmicke, a Committee on Credentials.

The Grand Lodge was called to refreshment for half an hour, on resuming labor, the committee reported as follows, which was adopted:

St. Johns, No. 1.....	Rudolph Lehmicke, W. M.
	John A. Johnson, S. W.
	William Gorrie, J. W.
Cataract, No. 2.....	Robert W. Cummings, W. M.
	F. L. Smith, proxy for S. W.
	Geo. A. Morse, proxy for J. W.
St. Paul, No. 3.....	S. D. Downs, W. M.
	John Seeger, S. W.
	Joseph G. Way, J. W.

Hennepin, No. 4.....	C. H. Benton, proxy for W. M. M. W. A. Miller, S. W. C. Rothschild, J. W.
Ancient Landmark, No. 5.....	Orville G. Miller, W. M. M. W. D. Cornish, S. W. J. P. Pond, proxy for J. W.
Dakota, No. 7.....	C. W. Williams, W. M. M. Irving Todd, S. W.
Red Wing, No. 8.....	Swante J. Willard, S. W. J. C. Hawes, proxy for J. W.
Faribault, No. 9.....	C. N. Daniels, proxy for W. M. M.
Mantorville, No. 11.....	Ambrose LaDue, W. M. M.
Mankato, No. 12.....	Clark Keyser, proxy for Lodge.
Wapahasa, No. 14.....	S. L. Campbell, proxy for Lodge.
Monticello, No. 16.....	Henry Kreiss, W. M. M.
Hokah, No. 17.....	Wm. Lossing, S. W.
Winona, No. 18.....	Isaac B. Cummings, W. M. M. Wm. S. Drew, proxy for S. W. R. M. Whitney, J. W.
Minneapolis, No. 19.....	John H. Noble, W. M. M. Frederick W. Noble, S. W.
Caledonia, No. 20.....	Not represented.
Rochester, No. 21.....	W. G. Bartley, W. M. M.
Pleasant Grove, No. 22.....	O. H. Page, W. M. M.
North Star, No. 23.....	Geo. H. Davis, W. M. M. J. V. Brower, S. W. Geo. S. Spencer, J. W.
Wilton, No. 24.....	G. H. Woodbury, W. M. M. H. C. Woodbury, S. W.
Western Star, No. 26.....	Frank B. Fobes, W. M. M.
Blue Earth Valley, No. 27.....	D. P. Weir, proxy for Lodge.
Clearwater, No. 28.....	James Colgrove, W. M. M. Joseph Whittamore, J. W.
Morning Star, No. 29.....	George W. Boynton, W. M. M.
Anoka, No. 30.....	John J. Giddings, W. M. M.
King Hiram, No. 31.....	Samuel Bowler, W. M. M.
Sakata, No. 32.....	G. A. Blair, S. W.
Star in the East, No. 33.....	J. D. Holden, W. M. M.
Oriental, No. 34.....	Andrew McKenzie, W. M. M.
Mt. Moriah, No. 35.....	Wm. H. Dekay, W. M. M. A. H. Dewey, proxy for S. W.
Preston, No. 36.....	Henry R. Wells, W. M. M. Reuben Wells, proxy for S. W.
Mystic Tie, No. 37.....	H. B. Powers, proxy for Lodge.
Washington, No. 38.....	S. S. Hitchcock, W. M. M.
Fidelity, No. 39.....	I. Ingmundson, W. M. M.
Carnelian, No. 40.....	M. P. Stroup, W. M. M.
Hermon, No. 41.....	Chas. B. Anderson, W. M. M. B. P. Cheeny, proxy for S. W.

Hope, No. 42.....	Not represented.
Harmony, No. 43.....	L. J. Allred, S. W.
King Solomon, No. 44.....	Dennis A. Short, S. W.
Union, No. 45.....	Roswell Tousley, W. M. E. P. Rutan, S. W.
Evergreen, No. 46.....	W. B. Hesselgrave, S. W.
Concord, No. 47.....	Wm. H. Hall, W. M.
Social, No. 48.....	F. A. Noble, W. M.
Rising Sun, No. 49.....	A. P. Stearns, W. M.
Watertown, No. 50.....	Ernest Hainlin, W. M. C. G. Halgren, proxy for S. W. Orlow W. Mapes, J. W.
Acacia, No. 51.....	Arthur H. Steen, W. M.
Cannon River, No. 52.....	Chas. Sweetser, W. M.
Nicollet, No. 54.....	Thomas Downs, W. M. G. S. Ives, proxy for S. W. Thos. Montgomery, proxy for J. W.
Zion, No. 55.....	Geo. W. Seymour, W. M.
Meridien, No. 56.....	William Strafford, W. M.
Blue Earth City, No. 57.....	Not represented.
Spring Valley, No. 58.....	James D. Farmer, W. M. B. F. Farmer, proxy for S. W.
Temple, No. 59.....	Nor represented.
Star in the West, No. 60.....	Hiram P. Gallup, W. M. H. S. Doty, S. W.
Ashler, No. 61.....	Henry E. Doty, W. M.
Star, No. 62.....	J. R. Ames, W. M.
Illustrious, No. 63.....	Augustus Smith, W. M. Edward S. Case, proxy for S. W.
Chain Lake, No. 64.....	F. S. Livermore, W. M.
Golden Rule, No. 65.....	Reuben H. Sanderson, W. M.
Madelia, No. 66.....	William R. Marvin, W. M.
Corinthian, No. 67.....	James M. D. Craft, W. M.
Mystic Star, No. 69.....	Benj. F. Tillotson, W. M.
Paynesville, No. 71.....	Romeo J. Tuttle, J. W.
Lansing, No. 72.....	J. W. George, W. M.
Brownsville, No. 73.....	Not represented.
Minneiska, No. 74.....	Not represented.
Eureka, No. 75.....	C. A. Roy, W. M.
Joppa, No. 76.....	J. G. Thompson, W. M.
Tuscan, No. 77.....	H. A. Mosher, W. M. C. G. Wright, S. W.
Mystic Circle, No. 78.....	Nor represented.
Palestine, No. 79.....	John H. LaVaque, W. M. James E. Olds, S. W.
Henderson, No. 80.....	Charles B. Thimens, W. M. Samuel W. Bennett, S. W.
Constellation, No. 81.....	Francis B. Van Hoesen, W. M.

Howard, No. 82.....	Charles W. Rickerson, W. M. . Josephus Alley, proxy for S. W. . George W. Miller, J. W. .
Huram Abi, No. 83.....	Isaac D. Cornell, S. W. .
Orient, No. 84.....	Harvey Chapell, J. W. .
High Forrest, No. 85.....	E. S. Woolbridge, J. W. .
Tyrian, No. 86.....	Jas. Oliver, proxy for W. M. . E. S. Hyde, S. W. . Orton Ford, J. W. .
Doric, No. 87.....	H. A. Park, W. M. .
Golden Fleece, No. 89.....	A. C. Smith, proxy for Lodge.
Good Faith, No. 90.....	Alex. Fiddes, W. M. .
Antiquity, No. 91.....	J. McMillan, W. M. . E. A. Chandler, proxy for S. W. .
Fraternal, No. 92.....	Henry Campbell, proxy for Lodge.
Unity, No. 93.....	Not Represented.
Keystone, No. 94.....	M. C. Burnside, W. M. .
Sherburne, No. 95.....	Charles S. Wheaton, W. M. .
Libanus, No. 96.....	Blinn Converse, W. M. .
Prudence, No. 97.....	C. H. Smith, proxy for Lodge.
Charity, No. 98.....	Albert Marden, W. M. .
Corner Stone, No. 99.....	E. E. Corliss, W. M. . Soren Listoe, J. W. .
Aurora, No. 100.....	T. C. Bivins, W. M. . Jos. D. Dwar, S. W. . N. McFadden, J. W. .
Fraternity, No. 101.....	A. C. Robinson, W. M. . I. P. Durfee, proxy for S. W. . B. N. Carrier, J. W. .
Lebanon, No. 102.....	W. H. Roberts, proxy for Lodge.
Bethel, No. 103.....	Charles E. Davis, S. W. .
Sharon, No. 104.....	B. F. Jenness, W. M. .
Shilo, No. 105.....	E. A. Grant, W. M. . S. G. Roberts, proxy for S. W. .
Mt. Tabor, No. 106.....	Not Represented.
Adoniram, No. 107.....	George Rank, J. W. .
Relief, No. 108.....	Jerry E. Getman, W. M. . O. H. Phillips, proxy for S. W. .
Sunset, No. 109.....	C. J. C. Eldred, proxy for Lodge.
Pickwick, No. 110.....	James L. Finch, W. M. .
Carver, No. 111.....	W. H. Mills, proxy for Lodge.
Khurum, No. 112.....	E. J. Davenport, proxy for W. M. . Benj. L. Percy, proxy for S. W. . E. A. Gove, proxy for J. W. .
Excelsior, No. 113.....	O. C. Meeker, W. M. .
Ben. Franklin, No. 114.....	Alfred L. Marsh, W. M. . E. D. Hadley, proxy for S. W. .
Elgin, No. 115.....	George Bryant, W. M. .

LaFayette, No. 116.....	J. B. Graves, W.· M.· Stephen Ives, S.· W.·
Granite, No. 117.....	George W. Dewey, W.· M.·
Newport, No. 118.....	Ebenezer Ayres, S.· W.·
Delta, No. 119.....	J. Goodwin, W.· M.· S. W. Laythe, S.· W.·
Bismarck, No. 120.....	John Davidson, W.· M.· J. A. McLean, S.· W.·
Grand Meadow, No. 121.....	Samuel M. Jenks, proxy for Lodge.
Kellogg, No. 122.....	George B. Albertson, W.· M.·
Prairie, No. 123.....	No. represented.
Janesville, No. 124.....	Frank Miner, W.· M.·
Winslow Lewis, No. 125.....	George W. Savage, W.· M.· Winfield S. Johnson, J.· W.·
Moorhead, No. 126.....	Not represented.
Centennial, No. 127.....	Frank S. Swart, W.· M.·
Josephus, No. 128.....	Not represented.
Swift, No. 129.....	J. Q. A. Braden, W.· M.· Albert C. Clauson, S.· W.·

RESOLUTION.

On motion of brother A. C. Smith, it was—

Resolved, That all Master Mason, in good standing, be invited to seats in the Grand Lodge during its session.

R.· W.· Aaron Goodrich presented his credentials as the Representative of the Grand Lodge of Utah near the Grand Lodge of Minnesota, and he was received and acknowledged as such.

The Grand Lodge was called off until 2 : 30 o'clock P. M.

AFTERNOON SESSION.

2 : 30 O'CLOCK P. M.

Officers and representatives as at the morning session.

On motion of Bro. G. A. Camp it was—

Resolved, That the Committee on Masonic Jurisprudence be increased to five.

COMMITTEES.

The Deputy Grand Master announced the following committees:

RETURNS OF LODGES.

Bros. C. N. Daniels, R. Lehmicke, G. S. Spencer, A. Marden, S. C. Lobdill, I. P. Durfee, Frank L. Swart, J. H. Noble, Ernest Hainlin.

WORK OF LODGES U. S. D.

Bros. I. Ingmundson, S. L. Willard, O. H. Page.

GRAND TREASURER AND SECRETARY'S BOOKS.

Bros. L. Z. Rogers, J. A. Johnson, E. J. Davenport.

APPEALS AND GRIEVANCES.

Bros. J. H. Brown, C. A. Roy, W. D. Cornish, S. R. Merrell, Ebenezer Ayres.

FOREIGN CORRESPONDENCE.

Bros. A. T. C. Pierson, Aaron Goodrich, C. H. Benton.

ANCIENT LANDMARKS.

Bros. A. C. Smith, D. B. Loomis, Chas. Griswold, Thos. Montgomery, G. W. Seymour.

MASONIC JURISPRUDENCE.

Bros. C. W. Nash, G. B. Cooley, R. A. Jones, J. N. Castle, George A. Camp.

PAY ROLL.

Bros. Geo. A. Camp, Fred. L. Smith, R. H. Sanderson.

APPROPRIATIONS.

Bros. H. R. Wells, O. G. Miller, A. H. Steen.

PRINTING.

Bros. A. T. C. Pierson, S. D. Downs, and Grand Treasurer.

The Deputy Grand Master then proceeded to read the following

ADDRESS:

Brethren of the Grand Lodge:

The sad duty devolves upon me to formally announce to you the death of our late Grand Master, Brother J. C. Braden, who departed this life in the city of San Antonio, Texas, December 9th last, at the early age of forty-two years.

Death to our brother had no terrors, save the severing of those dearest, sweetest ties on earth, that bind us to our friends, our wives and little ones.

Calmly he put his house in order for the last great day of life, the first great day of death. Little he thought of himself, but his every thought and wish seemed to go out with caressing tenderness for his wife and little ones.

I am glad to say that Bro. Braden during his last sickness was the recipient of that loving care of his Masonic brethren that has so long made the order memorable for its deeds of love and kindness. Our brethren of San Antonio, with loving hands performed the last sad offices due from the living to the dead, and the widow and the fatherless, though in a strange land, found in the fraternity true and affectionate friends in the dark hour of their affliction. Bro. R. H. Neal, Worshipful Master of Anchor Lodge, No. 424, of San Antonio, Texas, with Bro. C. E. Fisher, were with the family of our Grand Master, during his last hours, rendering every attention that could alleviate the sorrows of those who stood by the bedside of him who was soon so to enter the gloomy portals of the world beyond. When the spirit of our brother had taken its flight, and but his unconscious form remained, Masonic hands, actuated by the same brotherly love, performed the last sad duties due to our dead brother, and with kind words and deeds did all that in their power lay to lighten the grief of his widow and little ones. The same good offices to the dead and widowed were bestowed by the brethren at Houston, Texas, St. Louis, Mo., and at St. Paul.

Bro. Braden's remains were followed to their last resting place by a large and imposing cortege of our brethren, and as the sun sank slowly below the horizon on Sunday, December 16th, we tenderly and sadly placed all that was mortal of our late Grand Master, in the silent tomb.

Brethren, the character of our Grand Master was such as merits our warmest commendation. His character was of that rare type that men delight to honor, and my brethren, the honors that we have paid, and on this day pay, to the memory of our deceased brother, are not mere offerings to the dead, or mere consolation to the living, for honors paid to the memory of such

a man go beyond, and become incentives to those who witnessing such scenes cannot remain insensible to the fact that men's lives live after them in the memory of their fellow men. As a citizen, Bro. Braden was strictly moral and of rare ability; as a soldier, our State and country can testify of his worth, recorded as it is, in the history of hard fought battles; as a husband, devoted and affectionate, and solicitous always for the happiness and welfare of her who in early life he had chosen to walk with him life's pathway hand in hand.

And now, my brethren, you have again, like the craft of old assembled to receive instructions for your work. You examine the trestle board, and behold there are no plans upon it; you look to the East, and the Grand Master is not there, instantly there flashes upon your mind the beautiful, aye, the grand story upon which our noble order is founded, and in quick review pass before you the quarries and the fellow crafts at work—the mountains of Lebanon, with their tall and stately cedars, solemn sentinels of that sombre land, and there is Joppa, where the timber for the building of the temple was brought by the sea, there she sits on the high hills, overlooking the waves, while far away to the west shines the Mediteranean, blue and lustrous, as a silken tunic; and there too is Jerusalem, the city of the children of *God*, and in the minds of us they are building the second Temple, silently, stone by stone, rises the magnificent fabric, the temple of a nation, the poetry and religion of a whole people, grand and lofty, as was found expression in that one temple, built and dedicated to the one *God*.

But a shadow falls across the brightness of the scene. No plans are found upon the trestle board, and the workmen, looking each into the face of his brother, says, “Our Grand Master is dead.” So I come to you, my brethren, this day, and say, *our* Grand Master is dead.

Often, my brethren, have we heard it said in our several Lodges by the Worshipful Master in the East, that Masons are builders, and that a far more noble and glorious work is theirs than the hewing and squaring of stones and timbers; that we are the builders of a spiritual temple, that should endure in its perfection long after all the works made by the hands of man have

perished from the face of the earth, and long after the very earth itself, with all life upon it extinct, should roll through the universe of God in bleak loneliness and solitude. Happy are we my brethren, if we do but build this Temple with the skill of a master builder, for even so did our deceased brother build his spiritual temple. In the quarries of truth and knowledge he wrought faithfully, and the high purposes and lofty aims of his life were like the tall and stately cedars of Lebanon, fit material out of which to build his spiritual temple. Silently, without the rude sound of axe or hammer, day by day, month by month, year by year, the building of his spiritual temple went on, until it became a mighty fabric of pure thoughts and good deeds. Its foundation was laid deep in a love of our common humanity, and in a refined tenderness for his kindred and little ones; its jasper walls were roofed and domed with a love for the infinite God, and within was a high altar, sacred to the worship of that God; and all about that spiritual temple shone the ineffable light of the approving smile of the Great Master, touching and beautifying all.

The temple built by King Solomon has passed away. The story of its magnificence lingers and floats down the ranks of dead centuries, a thing of beauty. But the spiritual temple built by our brother shall endure as long as the hills of God shall stand.

My brethren, the lesson of our sad bereavement comes to us with an appealing cry, for noble thoughts, noble words, and noble deeds. It comes with a force and pathos to which I can give no expression, and so I leave this lesson to be treasured up in the hearts of each of you, with the kindly remembrance of our dead brother; for to him,

'Twas but a step in the darkness,
A kiss for those who weep,
A hush and drawing of curtains,
The closing the eyes to sleep.
Oh! softly the hand of the angel,
Shall sever each earthly bond,
Then joy for the feet that are weary,
'Tis only a step beyond.

Although only of late having been called to accept this high Masonic office, by the death of our lamented brother, I feel proud

to occupy such an exalted position, for to be a "Grand Officer" of a State G. . L. ., is an honor that is of more distinction than any civic dignity that can be conferred upon a citizen of the commonwealth. As your acting presiding officer, I feel keenly, at once the eminence of the position, and the sad circumstance that placed me in the "Oriental Chair."

While throughout our Masonic Jurisdiction, we have occasion to indulge in feelings of the most profound sorrow for the severe affliction that has befallen us, in the loss of our G. . M. ., yet we can but feel that He "who doeth all things well," has dealt with us as a loving father dealeth with his children. Though death has culled our choicest flowers, still the same kind hand who gave us them, has been unsparing in His bounty to us during the past year. Never, perhaps, before, in the world's history, did the great orb of day shine upon such rewards for their labor, as the husbandmen have gathered during the past season.

The scourge which has devastated our fertile plains, in years past, has, in a measure been overcome, or disappeared, and where charity stood with outstretched hand, seeking food for the hungry, and clothing for the naked, now appears the Goddess of Plenty, smiling amid the surroundings of abundance; and the places that were laid waste and made desolate, are now the homes of plenty, peace and happiness.

Brethren, as acting Grand Master, it is my duty to lay before you, for your examination, a synopsis of my Masonic work during my term of office. Our late Grand Master notified me under date of November sixth (6,) that owing to his continued illness he felt obliged to seek a southern climate, hoping thereby, in some measure, to restore his health, and requesting me to assume the duties pertaining to the office of Grand Master of this State. In accordance with his desire, I have attempted to perform, to the best of my ability, such Masonic work as the interest of the craft in this section seemed to demand, and in the performance of these duties my aim has been to be governed by such rules and regulations as you have in the past exacted for the guidance of all Master Masons within your domain.

And in submitting to you a detailed statement of my official

acts, I trust that you will bear in mind that, though you may find defects, yet my purpose has been to so act and decide, as in my opinion would best serve and protect the principles that we all love and cherish.

E. D. B. PORTER.

At our last communication a committee appointed for the purpose of making an examination into the accounts of your late Secretary, E. D. B. Porter, reported that a careful examination of his accounts with this Grand Lodge, revealed the fact that he had appropriated funds belonging to this Grand Lodge, to his own use, to the amount of over *one thousand dollars*, and recommended that charges be preferred against said E. D. B. Porter, and that he be requested to answer said charges at the next session of this Grand Lodge, and that in the meantime he be suspended from all the rights and privileges of Masonry.

Therefore, in accordance with what I deemed to be my duty in the premises, and that this Grand body might set an example that should be a rule of action for the guidance of subordinate Lodges in the future, and to afford our late Secretary, E. D. B. Porter, an opportunity to appear in person, or by attorney, before this Grand Lodge, and defend himself against any charges that may rest against him, affecting his Masonic standing and honor, I directed the Grand Junior Warden of this Grand Lodge to prefer charges against E. D. B. Porter, a copy of which has been served upon said E. D. B. Porter, the same having been mailed to him at Washington, D. C., his now place of business and residence.

As this is a subject of grave importance to the Masonic fraternity of this jurisdiction, I would recommend that prompt action be taken concerning this matter, at this session of this Grand body.

RECOMMENDATIONS.

I would suggest that a resolution be adopted by this Grand body expressive of our appreciation of the Masonic courtesies extended by our brethren of San Antonio and Houston, Texas, and St. Louis, Mo., to our late Grand Master, his widow and

children, and that suitable engrossed copies of the same be forwarded to our brethren of the cities named.

I would recommend an appropriate committee to be appointed to submit for your consideration, a resolution to be adopted at this time, expressive of our profound sorrow, in the bereavement sustained by our entire Masonic fraternity, in the deaths of our late G. . M. ., Bro. J. C. Braden, and our G. . Tyler, Bro. A. Richardson.

During the short time I have had the honor of acting as your Grand Master, my experience has satisfied me that the officers of many of our subordinate Lodges are in many instances unprovided with the laws and regulations governing the fraternity in this jurisdiction, the result is that when questions or points of Masonic law or usage, arise in our Lodges or among our brethren, they not having the laws or regulations covering or answering the points in question, it is submitted to the Grand Master, for his decision. Many of these decisions are of minor importance, yet courtesy to the brethren demand a reply, and as all decisions made by the Grand Master should be reported to and referred to the Grand Lodge, it involves upon the part of the Grand Master an amount of labor that should not be required of him. To obviate in a measure further trouble in this direction I would recommend that each subordinate body be requested to supply themselves with the full set of our Grand Lodge proceedings, as the expense will be but trifling, while as a guide and assistant to our Worshipful Masters, Wardens, and brethren, it will be invaluable as a reference in all matters pertaining to our Grand and subordinate Lodges.

DECISIONS.

The following decisions from Acacia Lodge, No. 51, were ruled by me as follows :

Question.—A Lodge was chartered at Newport, and some of the members of Acacia Lodge signed the petition for a Dispensation, thereby becoming members of both Lodges, paying dues and holding membership in both. A brother was elected S. . W. . in Newport Lodge, No. 118, on Monday evening, Dec. 17th, and on Wednesday evening, Dec. 19th, he was elected

S. . W. . of Acacia Lodge, No. 51, he holding membership in both Lodges. Can he hold office in both?

Answer.—In 1871 the Grand Lodge passed the following resolution, "That no Master Mason can hold full membership in this jurisdiction, in more than one Lodge at the same time," which resolution was repealed in 1874, and re-enacted in 1876, with this addition, "That hereafter the Committee on Granting Charters report specifically who shall be considered charter members, and that the issuance of the charter shall be considered as terminating the membership of *such* brethren in any other Lodge, and all Master Masons signing a petition for a Dispensation for a new Lodge shall be clear of all dues to any Lodge of which he was formerly a member."

Question.—A controversy has arisen among the members of Acacia Lodge, No. 51, growing out of our recent election of officers. Two Masons, who signed the petition for the charter of a Lodge at Newport, and yet claiming membership in both Lodges, voted with us at our election. Does this voting render our election illegal? If so, how shall we proceed, and if the election was illegal, how shall we proceed, as one of the officers elected, the S. . W. ., was not a member of our Lodge, but a member of Newport Lodge?

Answer.—I think your election was legal, that the Masons voting in your Lodge by mistake did not render your election invalid. You, having failed to elect a S. . W. ., a Dispensation will be granted for the purpose of holding an election to fill the vacancy.

Question.—Can the W. . M. . or the Wardens resign after being installed?

Answer.—In my opinion these officers in a Masonic Lodge can only vacate their offices in one of three ways, viz. : by expiration of the term for which the incumbent was elected, by expulsion, and by death. The officers, when installed into office pledged themselves to discharge all the duties pertaining to the station to which they were called by the suffrages of their brethren, and a resignation of said position would be a violation of the oath of office, which we would not be willing to sanction. In other words, if a Lodge chooses three brethren to act as their

principal officers, these chosen ones are bound by honor and Masonic law, to discharge the duties of the office to which they have been raised.

Question.—Can a profane, having petitioned to a Lodge and been rejected, again legally apply to another Lodge for the Masonic degrees?

Answer.—Yes, to the same Lodge, or one having concurrent jurisdiction, after the lapse of six months, and to a Lodge in another jurisdiction in this State after a year's residence in such jurisdiction.

Question.—Do our members owe dues to the Lodges from which they came when they signed our petition for a Dispensation?

Answer.—They do. See Grand Lodge printed proceedings, page 74, bound volume of years 1853 to 1869.

DEDICATION OF NEW LODGE ROOM AT MANKATO.

The brethren of Mankato Lodge, No. 12, having completed a new hall, I, upon their application, granted them a Dispensation in order that they might dedicate the same for Masonic purposes.

A commission was issued to P. G. Master Grove B. Cooley, who, with the assistance of R. W. L. Z. Rogers, brother J. H. Nobles, and other brethren, performed the dedicatory ceremony. The brethren at Mankato are to be congratulated on the completion of their new Masonic edifice, showing, as it does, that the craft is not only prosperous, but that its interests have been entrusted to the safe guardianship of prudent and discreet custodians.

APPLICATIONS FOR DISPENSATIONS.

Quite recently our brethren at Cokato and Dassel applied for Dispensations to establish new Lodges at the places named. The application in the first instance was made to our late Most Worshipful Grand Master Bro. Braden, who, as I inferred from a communication received from him, did not think it advisable to grant the Dispensation petitioned for. I think our Grand Master would have been willing to have granted a Dispensation for a Lodge at either of the localities named, but doubted the propriety

of attempting to establish two Lodges in such close proximity, considering the limited population of each. The brethren at Cokato subsequently renewed their application for a Dispensation, which I declined to grant, as I felt that the policy as indicated by our Grand Master was such as would best serve the true interests of the craft.

DISPENSATION FOR LODGE AT MORRIS.

In compliance with a petition from the brethren at Morris, accompanied by the proper vouchers, I granted a Dispensation for a new Lodge, to be located at Morris, to be known as Golden Sheaf Lodge, No.—, constituting Bro. John House, as W.·. M.·., Henry Hutchins, as S.·. W.·., Geo. H. Munro, as J.·. W.·.

And in accordance with the regulations governing Lodges working under a Dispensation, I commissioned R.·. W.·. Bro. John H. Brown, Dist. Dept., to visit said Lodge, and after making a careful examination as to their work and material, to report the same at this session of the Grand Lodge.

I am in receipt of a report from Dist. Deputy R.·. W.·. John H. Brown, of Willmar, relative to the prosperous condition of Golden Sheaf Lodge, U.·. D.·. Said report states that the Lodge is in good condition and prospering, the brethren careful and watchful as regards material to erect their temple. From the very able and favorable report of the Deputy, I recommend that a charter be issued for its continued work.

G.·. M.·. J. C. BRADEN'S FUNERAL EXPENSES.

Our brethren of Anchor Lodge, No. 424, San Antonio, Texas, incurred some expenses with having in charge the remains of our late Grand Master, a portion of which was the expense incurred by Bro. E. C. Fisher, who, as a representative of that Lodge, kindly accompanied Mrs. Braden and her little ones on the long journey—1800 miles—from San Antonio to Litchfield. Bro. Neal, W.·. M.·. of Anchor Lodge, declined to send any memorandum of the expenses thus incurred. Feeling that it would be consistent with the views of you all, I directed our Grand Secretary to write Bro. Neal and ascertain the amount of the pecuniary obligation we were under to our Southern brethren,

feeling that though we may never be able to repay the many acts of kindness rendered to his widow and her fatherless little ones, yet we could not permit a monetary obligation to rest upon us. This matter will be laid before you by our Grand Secretary, that you may take such action relative thereto as may seem proper.

In order that suitable facilities might be afforded to the fraternity for attending the funeral of our late Grand Master, I authorized the charter of a special train to convey the funeral cortege from St. Paul to Litchfield. This involved an expense of five hundred and twenty-five dollars, (\$525,) which in my opinion should be defrayed out of the funds of this Grand Lodge, and I would suggest that this bill be audited and allowed as soon as practicable.

DEATH OF W. W. BRO. A. RICHARDSON, GRAND TYLER.

He whose duty it was, and who for nearly a quarter of a century faithfully guarded the outer portals of this Grand Lodge, has been summoned hence, to that Lodge beyond the grave. The grim messenger found our brother at his post, as became the brave old soldier that he was.

Bro. Richardson was appointed Grand Tyler by P. W. G. W. Moses Sherburne, Jan. 5th, 1855, and was present at all subsequent meetings of this Grand Lodge held since that date. As an officer of this Grand body almost from its organization, being nearly a quarter of a century, Bro. Richardson, at each communication was present to assume his station and guard sacredly the trust placed in his charge by each succeeding Grand Master.

To the fraternity, who through long acquaintanceship had learned to know and love our departed brother, I need not remind that the genial smile and kindly salutation of Bro. Richardson was one of the pleasant memories connected with each communication of this Grand body. Never more will he receive from the Grand East on earth again, the command, "receive from me the implement of your office, and repair to your station." No my brother, although your station may be filled by brethren zealous in the performance of their duty, your memory will be cherished by us as an upright man, a citizen, a soldier true and steadfast to the great

principles that makes the perfect man, as a brother Mason who measured his every action by the plumb line of rectitude, holding always strictly in view the cardinal principles of our order, we feel and deplore the loss we have sustained. May it impress us with a just sense of the frailty of human life, that profiting by your example, we too may be prepared for what must soon be the lot of each of us.

REPORT OF DIST. DEPUTIES.

I am in receipt of several reports from our District Deputy Grand Masters, some of them embracing in their reports very full and complete statement of the condition of the Lodges in their special jurisdictions

R. W. Bros. Thos. Montgomery and I. Ingmundson report that they have visited a large number of the Lodges in their respective Districts, and that the craft are actuated by true Masonic zeal; that the majority of the Lodges occupy comfortable, and in some instances elegant halls, with suitable furniture, emblems, charts and pillars; that the records are well and carefully kept, and that though material is abundant, yet care is taken to reject all that is imperfect and improper.

CONCLUSION.

And now, as the representatives of one hundred and twenty-nine Lodges, embracing a membership of 6,500 Masons, we have assembled to review the history of Masonry in this jurisdiction for the past year, and to accept all work that conforms to the test of the square, and to reject such as by its imperfections may endanger our Masonic structure. It is also our duty to enact such regulations as in our judgment will promote the true interest of our craftsmen, giving them proper instruction for their work, and to set for them examples such as they may follow with pleasure to themselves and profit to the fraternity, for upon you, in a great measure, depends the well-being of the institution so dear to each of us.

Trusting that our deliberations may be dictated by wisdom, and

prompted by a desire to promote our true interest, always keeping strictly in view that they work best who best agree.

E. W. DURANT,

Acting Grand Master.

On motion of Bro. A. C. Smith, the address was referred to a special committee of three for subdivision and reference.

Bros. A. C. Smith, R. A. Jones and Chas. Griswold were appointed such committee.

ASSISTANT SECRETARY.

The Grand Secretary announced that in accordance with the resolution, adopted at the last Annual Communication, he had designated Bro. Thos. Montgomery, as his assistant.

COLORED MASONRY.

Bro. A. Goodrich offered a preamble and resolutions relative to the action of the Grand Lodge at its last Annual Communication on the colored question.

Which was, on motion of Bro. J. N. Castle, referred to a special committee of three.

The Deputy Grand Master appointed Bros. J. N. Castle, A. T. C. Pierson and Aaron Goodrich, such committee.

REFERENCE OF ADDRESS.

Bro. A. C. Smith, from the committee to which the address of the Deputy Grand Master was referred, reported, recommending—

1. That so much of the address as refers to the death of M. W. J. C. Braden, late Grand Master, and R. W. A. Richardson, late Grand Tyler, be referred to a special committee of three.
2. That so much as relates to E. D. B. Porter, late Grand Secretary, be referred to a select committee of three.
3. That so much as relates to decisions and recommendations, be referred to the Committee on Masonic Jurisprudence.
4. That so much as relates to the funeral expenses of the late Grand Master Braden, be referred to the Committee on Appropriations.
5. That so much as relates to Dispensations, be referred to the Committee on Work of Lodges U. D.

6. That the residue of the address be referred to a special committee of three.

Fraternally submitted,

A. C. SMITH,
R. A. JONES,
CHAS. GRISWOLD,
Committee.

Which, on motion, was concurred in.

The Deputy Grand Master appointed as such committees:

1. Bros. C. H. Benton, A. C. Smith, H. R. Wells.
2. Bros. I. B. Cummings, A. J. Edgerton, G. S. Ives.

LODGE OF SORROW.

The Deputy Grand Master announced that a Lodge of Sorrow would be held in the Hall at 7:30 o'clock this evening, at which time the Grand Orator, and others, would deliver addresses.

The Grand Lodge was called off until 9 o'clock to-morrow morning.

SECOND DAY.

WEDNESDAY, 9 o'clock A. M., Jan. 16, 1877.

The Grand Lodge resumed labor—officers and representatives as at previous session.

E. D. B. PORTER—REPORT OF COMMITTEE.

To the M. W. G. L. of Minnesota:

Your committee to whom was referred that portion of the G. M. address, referring to the charges against our late G. Sec., Bro. E. D. B. Porter, would respectfully report that the records on file in the offices of the G. S. and G. T., show that for the year 1875, E. D. B. Porter, as G. S., received from dues to G. L., for charters and dispensations, the sum of one thousand and eighteen 16-100 dollars over and above the same, he, the said E. D. B. Porter, has ever paid over to the G. T., or in any way accounted for. The particular items of these receipts are set fourth in the proceedings of the G. L. of 1877, on page 29. Your committee would further report that he, the said E. D. B. Porter, has repeatedly refused and declined to pay over the same to the G. L. or account for the same, and the said records show that he, the said E. D. B. Porter, has embezzled of the funds of this G. L., collected by him as G. Sec., the sum of one thousand and eighteen 16-100 dollars. Your committee

further find, that the J. G. Warden caused charges and specifications to be made out and a copy of the same mailed to E. D. B. Porter, postage prepaid, directed to him at Washington, D. C.; then and now his place of residence, on Nov. 19th, 1877.

Fraternally submitted,

I. B. CUMMINGS,

A. J. EDGERTON,

G. S. IVES,

Committee.

Which was adopted.

Bro. C. H. Benton offered the following :

WHEREAS, It duly appears that E. D. B. Porter, who is under charges before this Grand Lodge for unmasonic conduct, has been duly furnished with a copy of those charges, and summoned to appear at this time and make answer to the same;

AND WHEREAS, Said E. D. B. Porter has failed to appear and has not appeared or submitted any defence; therefore—

Resolved, That this Grand Lodge proceed to try E. D. B. Porter upon such charges, according to Masonic law and usage, and the truth or falsity of said charges be referred to a special committee of three, who shall have power to send for persons and papers, who shall take testimony and report their findings during our present session.

Discussion was had.

Bro. A. C. Smith moved to strike out all after the word “defence,” and insert :

AND WHEREAS, The facts have been twice reported to this Grand Lodge and said reports have been adopted; therefore—

Resolved, That E. D. B. Porter be and he is hereby expelled from all the rights and benefits of Masonry, for gross unmasonic conduct.

Discussion continued.

Bro. Ives moved to refer the whole matter to the Committee on Masonic Law.

Which was lost.

The amendment of Bro. Smith was adopted.

The Preamble and Resolution, as amended, was adopted, on a call of Lodges.

The vote was announced as follows :

Grand Officers—Voting Aye	17	Voting No.....	3
Representatives—Voting Aye.....	226	Voting No.....	47
Total	243		50

TIME FOR ELECTION FIXED.

On motion of Bro. O. H. Page, it was ordered that the election of Grand Officers be made the special order for 3 o'clock this afternoon.

REPORT OF COMMITTEE ON OBITUARIES.

To the M. W. Grand Lodge of Minnesota, now in session :

Your committee appointed to present resolutions upon the death of our lamented Grand Tyler, beg leave to submit the following draft :

The solemn tidings announcing the death of our venerable and beloved W. brother, Ahira Richardson, Grand Tyler, which but a few months since struck sorrow to the hearts of all who knew him, are officially borne to us from the Grand East. Therefore,

Resolved, That this Grand Lodge fully approves the record of his noble worth, made by R. W. E. W. Durant, Acting M. W. Grand Master, in his address.

And that we further record the fact that in his death we feel that we have lost agood man, a kind brother and a faithful officer. He was ripe in years, ripe in sorrow, ripe in honors and ripe in experience. For twenty-two years he constantly and faithfully guarded our outer doors. While he was there we were safe. He died at his post, "as became the brave soldier that he was." Truly, for the loss of such a man and such a brother we can but mourn. And

Resolved, That we devote to his memory a page of the records, which shall be suitably inscribed under the direction of the R. W. Grand Secretary, and which shall show his name, age, Masonic rank, the length of his term of service in this G. L., and his death. That for his afflicted family and friends we extend the warmest of fraternal sympathy. That to them be presented by the R. W. Grand Secretary, an engrossed copy of these resolutions, and that any brother who may desire, has permission to transcribe these resolutions and make them public.

Respectfully submitted.

C. H. BENTON,
A. C. SMITH,
H. R. WELLS,
Committee.

Which was adopted.

To the M. W. Grand Lodge A. F. & A. M. of Minnesota, now in session :

Your committee appointed to present resolutions upon the death of our lamented Most Worshipful Grand Master, beg leave to submit the following draft :

Our beloved brother and Most Worshipful Grand Master, James C. Braden, is dead. He was called from us, and he answered the call. His noble teachings and good influence must always remain, but he is with us here

no more, forever. We now mourn—not for him—but because we have lost him.

We cannot fittingly express our sorrow in this our bereavement, or tell the world the extent of the loss from which we now suffer, and yet, that those who are to come after us, and who, equally with us, are to reap the fruits of his labors, may know something of the love which his virtues merited—

Resolved, That this Grand Lodge now record the fact that we fully endorse the tender words spoken of him during our present session from the Grand East, and by our Grand Orator. And the further fact, that we who knew him, knew him to be a true man and a true Mason. That although taken from us at mid-day, he had already proved himself one of the best of soldiers, one of the best of citizens, and one of the most competent and faithful of civil officers. That in all of the various responsible positions in military and in civil life, in society and in Masonry, which he was called to fill, he was always true to his position and faithful in it. That we had learned to look for him in the front rank, nobly discharging his duty. That we always found him there. That as our brother and our chief we loved him and he loved us, because his was the nobility which always commands respect and obedience. That he was truly Most Worthy—truly Most Worshipful. And,

Resolved, That the dark drapery with which his mourners have already shrouded our halls be retained during our present session. That there be also devoted to his memory a page of the records which shall be suitably inscribed, under the direction of the R. W. Grand Secretary, and which shall show his name, age, Masopic rank and death. That this Grand Lodge desires to express to his bereaved widow something of the deep, warm sympathy, which we feel for her and her now orphaned children, in this dark hour, and therefore the R. W. Grand Secretary is directed to cause a copy of these resolutions to be properly engrossed and presented to her. And that permission is hereby given to any brother, who may desire, to transcribe these resolutions and make them public.

Respectfully submitted.

C. H. BENTON,

A. C. SMITH,

H. R. WELLS,

Committee.

Which was adopted.

DIGEST.

Bro. R. A. Jones, on behalf of Bro. Irving Todd, submitted a compilation or digest, of the decisions of the Grand Lodge now in force, and to include any changes made at the present session, and simply asked its acceptance and printing for the use of members of this jurisdiction.

Bro. G. A. Camp moved that 1,000 copies of the Digest be

printed by this Grand Lodge, to be disposed of to members and others at actual cost.

Adopted.

On motion of Bro. R. A. Jones, it was—

Resolved, That the Grand Secretary furnish Bro. Todd twenty-five printed copies of the Digest presented by him to this Grand Lodge.

REPORT OF COMMITTEE ON BRO. GOODRICH'S RESOLUTIONS.

RESOLUTIONS.

WHEREAS, The action of this Grand Lodge at its last communication, (touching the application for Masonic recognition of the two alleged colored Lodges within its jurisdiction, and of "Prince Hall Grand Lodge,") in adopting the following: "*Resolved*, That the Grand Lodge of Minnesota declines to recognize the Prince Hall Grand Lodge * * * *for the reason of its irregular formation*," did not then, nor does it now, reflect the judgment of this body, or of the craft within its jurisdiction, while it is calculated to inspire an unjust appreciation of the law and the facts involved in the matters therein embraced, and is suggestive of a privity between this Grand Lodge and the institution of Prince Hall, which it is believed does not exist. An implied knowledge of its material, construction and *status*, of which it is supposed to be ignorant, as well as the assertion—by implication—of a proposition in Masonic jurisprudence which it is believed cannot be maintained; and

WHEREAS, We recognize the doctrine of supreme and exclusive Grand Lodge jurisdiction, in and over all matters pertaining to Ancient Craft Masonry within its territorial limits. Therefore, be it

Resolved, That this Grand Lodge will ever hold all so-called Masonic organizations, acting within its jurisdiction, in virtue of any authority, real or pretended, not emanating therefrom, to be, to all intents and purposes, *clandestine*, solemnly interdicting all Masonic intercourse between these, their members, and the members of this Grand Lodge, as well as of its subordinates. And be it further

Resolved, That it is neither *lawful* or *expedient*, for this Grand Lodge, to grant the prayer of these petitioners, and that they have leave to withdraw their several petitions.

REPORT.

Bro. J. N. Castle, of the special committee, presented the following report, which was adopted:

To the Most Worshipful the Grand Lodge of the State of Minnesota:

A majority of the committee to whom was referred the above resolutions of Bro. Goodrich, relating to the action of this Grand Body at its last Annual Communication, touching colored Masonry, have had the matter under consideration, and would beg leave to report:

The subject of colored Masonry was referred to at large in the address of Grand Master Griswold, at the Annual Communication of this Grand body, in 1876. At that same communication—an application was made by certain persons of color, claiming to be Masons, in behalf of two certain bodies of colored persons within this jurisdiction, praying for recognition as Masonic bodies. There was also an application made by certain persons for the recognition of a pretended Masonic Grand Body, styled Prince Hall Grand Lodge, located in Boston, Massachusetts. So much of the Grand Master's address as referred to this subject, together with the above applications, were referred to a special committee with instructions to report at the next Annual Communication.

At the next communication of this Grand Body, held in A. D. 1877, elaborate reports were made by Bros. Pierson, Goodrich and Griswold, members of the committee.

In these reports the matter of colored Masonry generally, and the history and status of the so-called Prince Hall Grand Lodge in particular, were fully considered.

The report and resolutions submitted by Bro. Pierson, were, after the fullest discussion, adopted, upon a call of Lodges, by the decided vote of three hundred and twenty-one yeas to seven nays.

The resolutions of Bro. Goodrich, referred to your committee, involves a criticism of the action of this Grand Body in adopting the report of Bro. Pierson, the *point* thereof being that by the adoption of this report and the resolution appertaining thereto, this Grand Body did not plainly express its own judgment with reference to the matter. Were the action of this Grand Body confined to the adoption of the resolutions unexplained by the report, the *full measure* of its judgment might not have been fully enunciated. By looking into the report in connection with the resolutions adopted, it seems to us there is no reasonable grounds for misapprehension of the position of this Grand Body.

Let us examine, briefly, the propositions submitted to the committee of 1876:

First—We think there was involved the question as to whether or not a colored man can, with propriety, be made a Mason.

Second—Were the pretended Masonic organizations of colored persons entitled to recognition by this Grand Body.

Upon the first of these questions was disposed of by Bro. Pierson in the following unqualified language:

“Are colored men, legally made Masons, entitled to recognition? or can colored men be legally made Masons in the jurisdiction of the Grand Lodge of Minnesota? * * * Those questions were settled long before the Grand Lodge of Minnesota had an existence, long before Masonry was transplanted on this continent; decided when the qualifications for initiation were first promulgated, long before Burns enunciated the noble sentiment:

“ ‘A man's a man, for a' that.’ ”

“These are questions upon which the Grand Lodge has no power to legislate, either for or against; they are questions which belong, under

charter, exclusively to the subordinate Lodges. *They are the exclusive judges of who they will recognize, or make Masons, and are subject only to the Ancient Landmarks of the Craft, and so far as color is concerned, it is just as competent for a Lodge to initiate a negro as it is a white man.*"

And further:

"We would extend to the negro every right, benefit and privilege which his *mankood* entitles him to, but are *not* in favor of extending to him, *because* he is a negro, privileges that we could not grant to the white man."

It would seem to us that this language covers the case, and is sufficiently *explicit* to enable persons of ordinary understanding to apprehend it.

Upon the "second" proposition, the resolutions reported by Bro. Pierson, were:

"1st.—*Resolved*, That the Grand Lodge of Minnesota declines to recognize the Prince Hall Grand Lodge, located in Boston, Massachusetts, for the reason of its irregular formation.

"2d.—*Resolved*, That this Grand Lodge cannot recognize charters as having any validity in this State, except those issued by its authority, and that it cannot issue charters except to such Masons as are of its obedience."

In his *report* upon that question, Bro. Pierson reviews briefly the history of Prince Hall Lodge, and other organizations of pretended colored Masons in the United States, from some of which, the two organizations in this jurisdiction spring, and appears to your committee these are conclusive reasons why the Grand Lodge of Minnesota cannot recognize the two organizations in this State, or the members thereof, as regular.

"1st. The charters were not issued by the Grand Lodge, and no other power has authority to establish Masonic Lodges in this State.

"2d. A large proportion of the members of these organizations were not free-born, to say nothing of other disabilities, which, *if they existed among white men*, would prevent this Grand Lodge from accepting them.

"3d. No individual Mason can, as all Masons know, hold Masonic communication with a clandestinely made Mason, or one under sentence of suspension or expulsion, while such disability exists, and there is no power in this or any other Grand Lodge to absolve the craft from that obligation, and

"4th. These parties do not ask to be healed, nay, they most emphatically say that they will not be; and it is simply impossible, without violating every principle of Masonry, to receive any of them upon any other terms."

It would seem to us that upon this proposition, too, the resolutions, taken in connection with the report, give no uncertain sound. They enunciate clearly the *conclusions* of this Grand Body, and the *reasons* for such conclusions, it seems to us, are not only free from ambiguity, but so clear that there need be no misapprehension to their significance, and it seems to us further, that the conclusions reached and the reasons given, are eminently satisfactory, and can see no good reason why they should not be sustained.

Your committee desire to say, in conclusion, that after the full and fair consideration given this question at our last regular communication, and the decided vote by which this Grand Body finally disposed of the matter, it were inexpedient at this time to re-open the question for discussion, and would respectfully recommend that the further consideration thereof be indefinitely postponed.

All of which is respectfully submitted.

JAMES N. CASTLE,
For Majority of Committee.

GRAND TREASURER'S REPORT.

Bro. G. A. Camp presented his annual report, as follows—and in doing so, positively declined a re-election :

G. A. Camp, Grand Treasurer,

In account with the M. W. Grand Lodge.

DR.

To amount on hand as per last report.....	\$446 92
To amount received from Grand Secretary, during session, as per last report.....	4,014 50
Jan. 11, 1877, To amount received from Grand Secretary.....	18 50
Jan. 5, 1878, To amount received from Grand Secretary.....	1,051 50
Jan. 15, 1878, To amount received from Grand Secretary.....	2,307 00
Interest.....	52 25
To amount received from Grand Secretary.....	70 00
Total.....	\$7,960 67

CONTRARY.

By paid order No. 21, Bro. Braden.....	\$175 00
By paid order No. 22, Bro. Pierson.....	250 00
By paid order No. 23, Refunded dues.....	6 50
By paid order No. 24, Printing.....	26 00
By paid order No. 25, A. Richardson.....	50 00
By paid order No. 26, Moorhead Lodge, U. D.....	20 00
By paid order No. 27, Dues remitted.....	26 50
Pay Roll of Grand Lodge.....	1,339 50
Paid order No. 28, Use of Hall.....	50 00
Paid order No. 29, Postage in part.....	75 00
Paid order No. 30, Expense.....	7 50
Paid order No. 31, Printing and binding.....	692 20
Paid order No. 32, Insurance.....	56 00
Paid order No. 33, Registers.....	93 00
Paid order No. 34, G. S. salary.....	250 00

Paid order No. 35, Expense.....	25 00
Paid order No. 36, Rent of office.....	100 00
Paid order No. 37, Grand Lodge Regalia.....	275 00
Paid order No. 38 G. . S. salary.....	250 00

Total..... \$3,772 20

All of which is fraternally submitted,

GEO. A. CAMP,

Grand Treasures.

GRAND SECRETARY'S REPORT.

To the M. . W. . Grand Lodge :

The Grand Lodge Constitution requires of the Grand Secretary to make a report at each Grand Annual Communication, in accordance therewith the following is presented.

THE PROCEEDINGS OF LAST SESSION.

The proceedings of the last Annual Communication were printed and the usual distribution made within thirty days after the close of the session. The cost of printing was somewhat less than the appropriation made for that purpose.

CHARTERS.

The Lodges chartered at the last session were each constituted and the officers thereof installed by proxies appointed by Grand Master Braden.

DISPENSATIONS.

During the past year four Dispensations for new lodges have been granted, the first three by Grand Master Braden, and the last one by Deputy Grand Master Durant, as follows :

Feb. 20th, 1877, to Arcturus Lodge, at Red Wing, Goodhue County.

May 21st, 1877, to Alma Lodge, at Lyle, Mower County.

Oct. 19th, 1877, to Humboldt Lodge, at Young America, Wright County.

Nov. 21st, 1877, to Golden Sheaf Lodge, at Morris, Stevens County.

The fee was paid in each case.

CLOTHING.

At the last session of the Grand Lodge, a committee was appointed, authorized to procure a set of jewels, collars and aprons, for the use of the officers of the Grand Lodge. Correspondence was had with several manufacturers of regalia, and the work finally assigned to Bro. Daniel Sickels, of New York. The clothing was received in November, and worn for the first time at the funeral of M. . W. . Bro. Braden.

The entire cost was two hundred and seventy-five dollars. The committee congratulates itself upon having been able to procure so good and handsome an article at such small cost.

LATE GRAND SECRETARY.

In accordance with the resolutions adopted by the Grand Lodge at its last session, charges against E. D. B. Porter, late Grand Secretary, were filed in this office by the Grand Junior Warden, and a copy mailed to him at Washington, D. C., in November last; no reply has been received so far as this office is advised.

MINUTES, &C.

The minutes of the last two sessions have been recorded, and an account opened in a book prepared for the purpose, with each Lodge in the jurisdiction.

But little has as yet been done toward bringing up the Grand Lodge Registry—no part of the appropriation having been drawn. The condition of the Register, and the papers from which it is to be compiled are in such a peculiar shape that I have postponed undertaking the work until other important matters were got in working order.

FINANCIAL.

The aggregate appropriations made at the last session, amount-	
ed to.....	\$4,263 08
Of which there has been expended but.....	3 772 20

Leaving a balance of.....	\$490 88
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It does not follow that the entire amount authorized *must* be expended.

I have received since the last session and not heretofore reported—

For four Dispensations for new Lodges, as above noted.....	\$80 00
Charter fee for Swift Lodge, No. 129.....	25 00
	\$105 00

Which has been paid to the Grand Treasurer.

RETURNS.

I have received returns from every Lodge in the jurisdiction—a few have not paid their dues—for the year ending December 31, 1877, and I desire here to express my thanks to the Secretaries, for their promptness in forwarding returns; having been done *once* it can be again.

Having possession of the Returns from five to ten days before the Annual Communication, enables your Grand Secretary to make out in advance—

1st. A complete list of all those entitled to seats as representatives; thus expediting the business of the session, by providing the Committee on Credentials facilities to report within an half hour after the opening; and

2d. A tabulated abstract of the Returns for the committee, enabling it to report during the session, thus saving to the Grand Lodge the necessity of making an appropriation for some brother to examine the Returns after the close of the session, as has been the custom heretofore.

REPRESENTATIVES.

During the year, under instructions from Grand Master Braden, I made out and forwarded a commission to R. W. Samuel Kahn, Salt Lake City, as the Representative of the Grand Lodge of Minnesota, near that of the Grand Lodge of Utah. The letter of acceptance of the R. W. Brother is on file in this office.

During the year, a commission was forwarded through this office, from the Grand Lodge of Iowa, appointing R. W. Bro. John H. McKenney, of Chatfield, the Representative of that Grand Body, near that of the Grand Lodge of Minnesota.

By letter of recent date, Bro. McKenney informs me that he has been for several months, and is now confined to his room with a very serious illness, rendering it impossible to appear at this session, and present his credentials.

ELGIN LODGE, No. 115.

The charter of Elgin Lodge, No. 115, very mysteriously disappeared from the place where it was kept under lock in the Lodge room. Grand Master Braden gave the matter a very thorough investigation, and becoming satisfied, that the officers of the Lodge were not at fault, directed the issuance of proper authority for the Lodge to continue work until the meeting of the Grand Lodge. A representative of the Lodge is present at this session.

M. W. J. C. BRADEN.

Eighteen years ago, while on an official visitation in the southern part of the State, I presided at the making of James C. Braden, whom twenty years since, the Grand Lodge of Minnesota selected for Grand Master, to-day it becomes my official duty to record his death.

I must be permitted the remark, that in an very intimate personal relationship of almost twenty years, I always found him "Just, Right and True," whose Polar Star was "Honor and Duty."

Early in November, Bro. Braden, accompanied by his family, passed through St. Paul on his way to a southern clime in the hope that a change of air would prove beneficial to his wasted frame. He instructed me to make his departure from the jurisdiction known to the craft, to the end that all official Masonic communications should be made to R. W. E. W. Durant, Deputy Grand Master,—which was done.

A month had not passed ere I received a telegram announcing his death, at San Antonio, Texas, and that his remains would be brought home for interment.

I telegraphed Bro. Durant, who was at Chicago, who replied, instructing me to make all necessary arrangements for the funeral.

Knowing that the body would pass through St. Louis, anxious that the widow and little ones might have a realizing appreciation that though traveling through a strange country, yet they were surrounded by friends who were carefully watching their sorrowful journey home; I wrote to Bro. John W. Luke, P. G. S. of the G. C. of Missouri, asking him to look after the mourners on their arrival, how Masonically he performed the task is

but *partially* shown, by his letter appended hereto, marked A, 'tis only in listening to the recital of the bereaved widow, of the kindness and attention shown her by the distinguished brethren in St. Louis—total strangers both to her and her late husband, that one can appreciate the ties of Masonry and how mindful our St. Louis brethren were of them.

I append hereto an official letter, marked B, from the Grand Secretary of Missouri,—it speaks for itself.

I issued a circular announcing the death of our Grand Master and the arrangements for the funeral at Litchfield, on the line of the St. P. & P. R. R., eighty miles west of St. Paul.

Arrangements were made for a special train of four cars to take the body, and to accommodate the Grand Lodge and such of the brethren as desired to accompany the remains of our Grand Master to his late home, but when the time for starting arrived, it was found that not one half the cars necessary had been provided to accommodate the brethren.

R. W. Bro. Durant who had met the family at Chicago and accompanied them thus far on the journey, directed that all the transportation necessary should be furnished, upon his responsibility, seven additional cars were added, and yet many of the brethren remained standing during the trip.

Anchor Lodge, No. 424, San Antonio, Texas, detailed one of its members—Bro. C. E. Fisher, to accompany the remains of our late Grand Master from that point to Litchfield. The bills for the expenses of the funeral in this State, are herewith presented, with the remark that the expenses of the special train, \$525, has been paid by Bro. Durant.

I wrote to W. Bro. Neal, Master of Anchor Lodge, asking for a statement of expenses, Bro. Neal appears to be one of those Masons who prefer not to let the left hand know what the right doeth, as no reply has been received. I suggest that the Grand Secretary be instructed to officially ask for a statement of expenses from Anchor Lodge; and that an appropriation be made sufficient to cover the presumed amount.

Respectfully submitted,

A. T. C. PIERSON,
Grand Secretary.

The reports were referred to the Committee on Grand Treasurer's and Grand Secretary's Books.

Letters appended to Grand Secretary's Report, referred to the Committee on Obituaries :

[A.]

St. Louis, Dec. 14th, 1877.

A. T. C. Pierson, Grand Secretary, St. Paul :

R. W. SIR AND BRO. :—Since my letter of 12th inst., I have kept your request in view, and being unable on that day to learn anything definite about trains, I went down yesterday morning with several other brethren, to the I. M. R. R. depot, least by any possibility, Mrs. Braden might arrive

that morning. Yesterday, at 4 P. M., we succeeded in getting information from Little Rock, that she was on I. M. train, and three hours behind time. This morning, in company with G. M. T. C. Ready, R. W. W. A. Stubblefield, J. G. W., Rev. J. D. Vincil, G. Sec., J. G. Austin, D. D. G. M., Bros. D. N. Burgoyne, and W. A. Pratt, P. M. and Bro. W. H. Mayo, Assistant Grand Sec., also Sir Kt. J. R. Parsons, Grand Commander, we boarded the train a short distance below the depot, and came upon it with Mrs. Braden and her children, at 10:30 A. M.

Being so far behind time, for connection with C. & A. R. R., we took Mrs. Braden to the Lindell, other brethren going with the corpse for which we had provided a hearse, to a safe place, whence it will be conveyed to C. & A. depot in time for the C. & A. train at 7:30 this evening, when Mrs. Braden will continue her sorrowful trip home. Bro. C. E. Fisher, S. D., of a Lodge in San Antonio, is with her, and in all probability, Bro. Stubblefield will also go to Chicago; all of which, however, you will have heard before you receive this.

We have been kindly assisted in our efforts to learn something about the arrival of Grand Master Braden's remains, by the Supt. of the I. M. R. R., who has telegraphed repeatedly during the past two days, to different points on the road, for the information we needed.

As soon as I had seen Mrs. Braden safely at the Lindell, I telegraphed you, and also telegraphed M. W. D. C. Creiger, P. G. M., Chicago, of time of departure from here.

Sympathizing with you, very truly, in the loss of your Grand Master,
I am yours, fraternally,

J. W. LUKE,
Past Grand Sec'y.

[B.]

OFFICE OF GRAND SECRETARY,
ST. LOUIS, December 14th, 1877.

A. T. C. Pierson, Esq., R. W. Grand Secretary, Grand Lodge, Minn.:

DEAR BROTHER:—The Grand Master of A. F. & A. M. of Mo., having learned that M. W. Bro. J. C. Braden, Grand Master of Minnesota, has been called from the afflictions and labors of the earthly state, to the changeless and endearing scenes of the future, desires to express, through this office, his fraternal sympathy and condolence. In his behalf, as well as my own, and the Masons of Missouri, you are hereby assured of our sorrow and mutual grief. When one so distinguished by a true life, possessing a character so pure and excellent passes from earth, the bereavement is common, and the loss general. While none of us knew our M. W. Brother, now deceased, we have heard of him but to his praise. Our hearts have been deeply touched by the sad providence which called him from labor far from his home and brethren beloved. Though he fell among strangers, in the far south-land, he died not a stranger. *Brethren were there.* And we will share with his Grand Lodge, the pleasurable satisfaction of knowing that the last days and dying moments of *your* Grand Master and *our* brother, were gladdened by the loving presence of

a devoted wife. We regret that the uncertainty connected with the arrival of the remains rendered it impossible for the fraternity here to pay that respect to the deceased Grand Master we desired. All was done by us that could be under the circumstances. We met the family and escort, took them and the corpse in charge for the day, and saw them properly transferred to the outgoing evening train. Our sympathies flowed, with our tears, in behalf of the stricken widow, and the fatherless ones.

Accept assurances of kindly sympathy, from yours, fraternally,

JOHN D. VINCIL,

Grand Secretary.

By direction T. C. Ready, G. . M. .

The Grand Lodge was called off until 2 : 30 o'clock P. M.

AFTERNOON SESSION.

2 : 30 O'CLOCK P. M.

The Grand Lodge resumed labor,
P. . G. . M. . G. B. Cooley, presiding.

REPORT OF COMMITTEE ON MASONIC JURISPRUDENCE.

Bro. C. W. Nash presented the following :

To the M. . W. . Grand Lodge of Minnesota:

Your committee to whom was referred the communication of M. . W. . W. W. Kennedy, Grand Master of Ancient Free and Accepted Masons of Manitoba, addressed to M. . W. . James C. Braden, Grand Master, of date March 3d, 1877. The said communication is as follows :

WINNIPEG, MANITOBA, Mar. 3d, 1877.

James C. Braden, Litchfield, Minn.,

DEAR SIR AND M. . W. . BRO. :—A Lodge having been formed in connection with our Grand Lodge, at Emerson, in the southern part of our Province, adjoining the boundary line, and as application has been made from some residents of your jurisdiction, in Dakota, across the boundary, to be initiated as members. I have the honor to request that the requisite authority may be granted by you. I am also making the same application to the Grand Master of Dakota. There is no Lodge south nearer than 150 miles, so that this may be considered in the nature of an international Lodge, although in our Territory. When we were in connection with the

Grand Lodge of Canada, the permission was asked and granted, but I have thought it better to make the same request under our new relations.

I am dear sir and M. W. Bro.,

Yours fraternally,

W. W. KENNEDY,

Grand Master, Manitoba.

Would fraternally and respectfully report the following resolution for adoption:

Resolved, That the request of M. W. W. W. Kennedy, Grand Master of Manitoba, be granted.

All of which is respectfully and fraternally submitted.

C. W. NASH,

JAMES N. CASTLE,

R. A. JONES,

G. B. COOLEY,

G. A. CAMP,

Committee.

Adopted.

To the M. W. Grand Lodge of Minnesota:

Your Committee on Masonic Jurisprudence, to whom was referred the decisions of R. W. D. G. M. Edward W. Durant, Acting G. M., have had the same under consideration, and fraternally and respectfully submit the following report:

We heartily concur in the remarks and recommendations of the Acting G. M., that subordinate Lodges, or their officers, should supply themselves with a complete set of the proceedings of this Grand Lodge, and one or more copies of recognized standard works on Masonic Jurisprudence. If there was a more thorough acquaintance with the general Masonic law, customs, usages, and the provisions and requirements of our Grand Lodge Constitution, Resolutions and Regulations, which can only be acquired by study and application—there would be but few questions, if any at all, submitted to the Grand Master for his official action; and would relieve him of a vast amount of labor. If officers of Lodges would do this, it would enable them to decide intelligently and promptly, the many questions that arise from time to time, and would tend in a greater degree to cultivate harmony and kind fraternal feeling, and our brethren would dwell together in Brotherly Love, Peace and Unity.

Your committee concur and approve of the decisions made by R. W. Edward W. Durant, Acting Grand Master, as being in accordance with the Resolutions and Regulations, now in force, by this Grand Lodge.

All of which is respectfully submitted.

C. W. NASH,

G. B. COOLEY,

R. A. JONES,

J. N. CASTLE,

Committee.

Adopted.

REPORT OF COMMITTEE ON GRAND TREASURER'S AND GRAND
SECRETARY'S BOOKS.

Bro. L. Z. Rogers presented the following report, which was adopted :

To the M. W. the Grand Lodge of Minnesota :

The Committee on Grand Treasurer's and Grand Secretary's Books and Accounts, respectfully report, they have examined the Grand Secretary's account of cash receipts during the past year, and find he has received for Dispensations of Alma, Arcturus, Humboldt and Golden Sheaf

Lodges, U. D.....	\$80 00
Charter of Swift Lodge.....	25 00
Dues for 1876 for Lodge No. 76.....	27 00
For dues of Lodges for 1877.....	3,858 50

Total..... \$3,990 50

All of which has been paid over to the Grand Treasurer.

As per Grand Treasurer's account approved and herewith certified, he has now on hand \$4,750 47, with no outstanding bills, unpaid, except No. 10, \$20.00. Lodges Nos. 1*, 20, 27, 64, 93, 108 and 119, have not yet paid dues for 1877.

Respectfully submitted,

L. Z. ROGERS,
Committee.

To the M. W. Grand Lodge of Minnesota :

Your committee on Grand Treasurer and Grand Secretary's books, respectfully recommend the payment of order No. 10, for \$20.00, evidence having been produced to our satisfaction that the same is the property of the holder, Wm. Bickel.

L. Z. ROGERS,
Committee.

REPORT OF COMMITTEE ON OBITUARIES.

Bro. A. C. Smith offered the following additional report and resolution :

To the M. W. Grand Lodge of Minnesota, now in session :

Your committee to whom was referred that portion of the R. W. Deputy Grand Master's address which relates to the decease of Grand Master J. C. Braden, and R. W. Bro. A. Richardson, would respectfully recommend the adoption of the following additional resolution, viz. :

Resolved, That the thanks of this Grand Lodge be and the same are hereby tendered to the Grand Lodges of Texas and Missouri, and more

* Received since close of session, and paid to G. T.—G. SEC.

particularly to Bro. R. H. Neal, W. M. of Anchor Lodge, No. 424, and Bro. C. E. Fisher, of San Antonio, Texas, and to the brethren of Western Texas and St. Louis, Missouri, for their kind and fraternal assistance in the disposition of our dead.

Respectfully submitted.

A. C. SMITH,
C. H. BENTON,
Committee.

Which was adopted.

DUPLICATE CHARTER.

On motion of Bro. R. A. Jones, it was ordered that a duplicate charter—without fee—be issued to Elgin Lodge, No. 115.

DUAL MEMBERSHIP.

Bro. E. Ayres presented certain papers, which, on motion of Bro. E. W. Durant, were referred to the Committee on Masonic Jurisprudence.

ELECTION OF GRAND OFFICERS.

The hour having arrived for the special order, P. G. M. Cooley appointed Bros. J. H. Noble, S. R. Merrell, O. Meeker, and J. P. Pond, tellers.

COMMITTEE ON RETURNS OF LODGES.

Pending the counting of ballots for Grand Master, the Committee on Returns of Lodges, submitted their report, which was adopted.

For report, see Appendix.

Bro. Edward W. Durant, of St. Johns Lodge, No. 1, Stillwater, was elected Grand Master.

Past Grand Masters A. T. C. Pierson, C. W. Nash and Charles Griswold, were appointed a committee to wait upon the Grand Master elect, and introduce him to the Grand Lodge.

COMMITTEE ON LODGES U. D.

Pending the counting of the ballots for Deputy Grand Master, the Committee on Lodges U. D. presented the following report, which was adopted:

To the M. W. Grand Lodge of Minnesota, now in session :

Your Committee on Lodges U. D. have examined the work and returns of Arcturus Lodge, at Red Wing, Goodhue county; Alma Lodge, at Lyle, Mower county; Humboldt Lodge, at Norwood, Carver county, and Golden Sheaf Lodge, at Morris, Stevens county, and find the work such as we are authorized to receive, and believing that the interest of the craft will be promoted thereby, we respectfully recommend that a charter be granted to each, upon their complying with the Constitution of the M. W. Grand Lodge, in such cases provided.

Fraternally submitted,

I. INGMUNDSON,
S. J. WILLARD,
O. H. PAGE,
Committee.

Bro. Henry R. Wells, of Preston Lodge, No. 36, Preston, was elected Deputy Grand Master.

FOREIGN CORRESPONDENCE.

Pending the counting of the ballots for Grand Senior Warden, Bro. Pierson presented the report on Foreign Correspondence.

On motion, it was voted, that the installation of Grand Officers be made a special order for 9 o'clock this evening.

Bro. C. H. Benton, of Minneapolis Lodge, No 19, Minneapolis, was elected Grand Senior Warden.

REMISSION OF DUES.

Pending the counting of the ballots for Grand Junior Warden, on motion of Bro. Blinn Converse, it was—

Resolved, That the dues for 1877, of Libanus Lodge, No. 96, be remitted, because of the suffering from the grasshopper scourge the past year.

Bro. C. N. Daniels, of Faribault Lodge, No. 9, Faribault, was elected Grand Junior Warden.

Bro. J. H. Thompson, of Minneapolis Lodge, No. 19, Minneapolis, was elected Grand Treasurer.

Bro. A. T. C. Pierson, of Ancient Landmark Lodge, No. 5, St. Paul, unanimously re-elected Grand Secretary.

PAY ROLL.

Bro. G. A. Camp, from the Committee on Pay Roll, presented the following report, which was adopted :

PAY ROLL.

GRAND OFFICERS.	MILEAGE.	PER DIEM	TOTAL.	TO WHOM PAID.
E. W. Durant, G. M.	\$1 20	\$4 00	\$5 20	E. W. Durant.
L. Z. Rogers, S. G. W.	3 62	4 00	7 62	L. Z. Rogers.
C. O. Ball, J. G. W.	1 00	4 00	5 00	C. O. Ball.
Geo. A. Camp, G. T.	50	4 00	4 50	G. A. Camp.
A. T. C. Pierson, G. S.	.....	4 00	4 00	A. T. C. Pierson.
R. A. Jones, G. O.	5 34	4 00	9 34	R. A. Jones.
W. T. Wilkins, G. Mar.	4 90	4 00	8 90	W. T. Wilkins.
O. G. Miller, G. St. B.	.....	1 00	4 00	O. G. Miller.
E. Hainlin, G. Sw. B.	4 10	4 00	8 10	E. Hainlin.
S. C. Lobdill, G. P.	10 00	4 00	14 00	S. C. Lobdill.
J. A. Canfield, G. J. S.	4 30	4 00	8 30	J. A. Canfield.
J. A. Garver, G. S. D.	5 34	4 00	9 34	J. A. Garver.
PAST GRAND OFFICERS.				
Charles Griswold, P. G. M.	1 40	4 00	5 40	Charles Griswold.
G. B. Cooley, P. G. M.	50	4 00	4 50	G. B. Cooley.
C. W. Nash, P. G. M.	50	4 00	4 50	C. W. Nash.
A. Goodrich, P. D. G. M.	.....	4 00	4 00	A. Goodrich.
D. B. Loomis, P. D. G. M.	1 20	4 00	5 20	D. B. Loomis.
J. N. Castle, P. D. G. M.	1 20	4 00	5 20	J. N. Castle.
H. R. Wells, P. S. G. W.	10 80	4 00	14 80	H. R. Wells.
S. R. Merrell, P. S. G. W.	8 00	4 00	12 00	S. R. Merrell.
E. P. Barnum, P. J. G. W.	7 30	4 00	11 30	E. P. Barnum.
REPRESENTATIVES.				
St. Johns, No. 1	1 20	4 00	5 20	R. Lehmicke.
Catawba, No. 2	50	4 00	4 50	R. W. Cummings.
St. Paul, No. 3	.....	4 00	4 00	John Seeger.
Hennepin, No. 4	50	4 00	4 50	C. H. Benton.
Ancient Landmark, No. 5	.....	4 00	4 00	W. D. Cornish.
Dakota, No. 7	1 00	4 00	5 00	C. W. Williams.
Red Wing, No. 8	1 92	4 00	5 92	S. J. Willard.
Faribault, No. 9	2 65	4 00	6 65	C. N. Daniels.
Mantorville, No. 11	5 62	4 00	9 62	A. La Due.
Mankato, No. 12	2 60	4 00	6 60	Clark Keyser.
Monticello, No. 16	3 65	4 00	7 65	Henry Kreis.
Hokah, No. 17	7 14	4 00	11 14	Wm. Lossing.
Winona, No. 18	4 98	4 00	8 98	L. B. Cummings.
Minneapolis, No. 19	50	4 00	4 50	John H. Noble.
Rochester, No. 21	52 34	4 00	9 34	W. G. Bartley.
Pleasant Grove, No. 22	52 22	4 00	12 22	O. H. Page.
North Star, No. 23	4 30	4 00	8 30	G. H. Davis.
Wilton, No. 24	4 26	4 00	8 26	G. H. Woodbury.
Western Star, No. 26	5 10	4 00	9 10	Frank B. Fobes.
Blue Earth Valley, No. 27	8 22	4 00	12 22	D. P. Weir.
Clear Water, No. 28	4 55	4 00	8 55	J. Colgrove.
Morning Star, No. 29	0 36	4 00	10 36	G. W. Boynton.
Anoka, No. 30	1 40	4 00	5 40	John J. Giddings.
King Hiram, No. 31	3 80	4 00	7 80	Samuel Bowler.
Sakatah, No. 32	3 62	4 00	7 62	G. A. Blair.
Star in the East, No. 33	3 24	4 00	7 24	J. D. Holden.
Oriental, No. 34	5 92	4 00	9 92	A. McKenzie.
Mt. Moriah, No. 35	1 00	4 00	5 00	W. H. Dekay.
Preston, No. 36	10 80	4 00	14 80	R. Wells.
Mystic Tie, No. 37	6 92	4 00	10 92	H. B. Powers.
Washington, No. 38	6 34	4 00	10 34	S. S. Hitchcock.
Fidelity, No. 39	4 90	4 00	8 90	L. Ingmundson.
Carnelian, No. 40	2 76	4 00	6 76	M. P. Stroup.
Herman, No. 41	4 92	4 00	8 92	C. B. Anderson.
Harmony, No. 43	.....	4 00	4 00	L. G. Allred.
King Solomon, No. 44	1 65	4 00	5 65	D. A. Short.
Union, No. 45	2 90	4 00	6 90	R. Tousley.
Evergreen, No. 46	7 36	4 00	11 36	Wm. B. Hesselgrave.
Concord, No. 47	6 00	4 00	10 00	W. H. Hall.

PAY ROLL—(Continued.)

REPRESENTATIVES.	MILEAGE.	PER DIEM	TOTAL.	TO WHOM PAID.
Social, No. 48.....	\$1 80	\$4 00	\$5 80	F. A. Noble.
Rising Sun, No. 49.....	4 86	4 00	8 86	A. P. Stearns.
Watertown, No. 50.....	4 60	4 00	8 60	C. G. Halgren.
Acacia, No. 51.....	1 00	4 00	5 00	A. H. Steen.
Cannon River, No. 52.....	4 64	4 00	8 64	Chas. Sweetser.
Nicollet, No. 54.....	2 25	4 00	6 25	Thomas Downs.
Zion, No. 55.....	5 40	4 00	9 40	Geo. W. Seymour.
Meridian, No. 56.....	10 00	4 00	14 00	Wm. Strafford.
Spring Valley, No. 58.....	10 00	4 00	14 00	J. D. Farmer.
Star in the West, No. 60.....	7 30	4 00	11 30	H. P. Gallup.
Ashlar, No. 61.....	6 78	4 00	10 78	H. E. Doty.
Star, No. 62.....	2 20	4 00	6 20	J. R. Ames.
Illustrious, No. 63.....	6 20	4 00	10 20	Augustus Smith.
Chain Lake, No. 64.....	11 22	4 00	15 22	F. S. Livermore.
Golden Rule, No. 65.....	1 80	4 00	5 80	R. H. Sanderson.
Madelia, No. 66.....	6 60	4 00	10 60	W. R. Marvin.
Corinthian, No. 67.....	1 26	4 00	5 26	J. M. D. Craft.
Mystic Star, No. 69.....	8 34	4 00	12 34	B. F. Tillotson.
Paynesville, No. 71.....	6 70	4 00	10 70	R. J. Tuttle.
Lansing, No. 72.....	4 56	4 00	8 56	J. W. George.
Eureka, No. 75.....	6 15	4 00	10 15	C. A. Roy.
Joppa, No. 76.....	8 88	4 00	12 88	J. S. Thompson.
Tuscan, No. 77.....	3 96	4 00	7 96	H. A. Mosher.
Palestine, No. 79.....	7 20	4 00	11 20	John H. LaVague.
Henderson, No. 80.....	4 60	4 00	8 60	C. B. Thimens.
Constellation, No. 81.....	11 30	4 00	15 30	F. B. VanHoesen.
Howard, No. 82.....	3 10	4 00	7 10	C. W. Rickerson.
Hiram Abi, No. 83.....	4 38	4 00	8 38	I. D. Cornell.
Orient, No. 84.....	6 08	4 00	10 08	Harvey Chapel.
High Forest, No. 85.....	6 84	4 00	10 84	Eugene S. Woolbridge.
Tyrian, No. 86.....	8 60	4 00	12 60	J. Oliver.
Doric, No. 87.....	6 96	4 00	10 96	H. A. Park.
Golden Fleece, No. 89.....	4 40	4 00	8 40	A. C. Smith.
Good Faith, No. 90.....	.....	4 00	4 00	Alex. Fiddes.
Antiquity, No. 91.....	9 02	4 00	13 02	Jas. McMillan.
Fraternal, No. 92.....	5 10	4 00	9 10	H. Campbell.
Keystone, No. 94.....	8 60	4 00	12 60	M. C. Burnside.
Sherburne, No. 95.....	2 25	4 00	6 25	Chas. D. Wheaton.
Libanus, No. 96.....	3 65	4 00	7 65	B. Converse.
Prudence, No. 97.....	.....	4 00	4 00	C. H. Smith.
Charity, No. 98.....	7 50	4 00	11 50	A. Marden.
Corner Stone, No. 99.....	25 00	4 00	29 00	E. E. Corliss.
Aurora, No. 100.....	8 00	4 00	12 00	T. C. Bivins.
Fraternity, No. 101.....	5 35	4 00	9 35	A. C. Robinson.
Lebanon, No. 102.....	9 42	4 00	13 42	W. H. Roberts.
Bethel, No. 103.....	6 00	4 00	9 50	C. E. Davis.
Sharon, No. 104.....	6 00	4 00	10 00	B. F. Jenness.
Shilo, No. 105.....	15 70	4 00	19 70	E. A. Grant.
Adoniram, No. 107.....	6 54	4 00	10 54	Geo. Rank.
Relief, No. 108.....	5 34	4 00	9 34	J. E. Getman.
Sunset, No. 109.....	11 80	4 00	15 80	C. J. C. Eldred.
Pickwick, No. 110.....	7 40	4 00	11 40	Jas. L. Finch.
Carver, No. 111.....	.....	4 00	4 00	W. H. Mills.
Khurum, No. 112.....	50	4 00	4 50	E. J. Davenport.
Excelsior, No. 113.....	2 30	4 00	6 30	O. C. Meeker.
Ben. Franklin, No. 114.....	6 40	4 00	10 40	A. L. Marsh.
Elgin, No. 115.....	7 20	4 00	11 20	Geo. Bryant.
La Fayette, No. 116.....	4 98	4 00	8 98	Stephen Ives.
Granite, No. 117.....	11 00	4 00	12 50	G. W. Dewey.
Newport, No. 118.....	1 00	4 00	5 00	E. Ayres.
Delta, No. 119.....	11 54	4 00	9 00	J. Goodwin.
Bismarck, No. 120.....	26 90	4 00	23 50	John Davidson.
Grand Meadow, No. 121.....	5 76	4 00	9 76	S. M. Jenks.
Kellogg, No. 122.....	3 66	4 00	7 66	G. B. Albertson.
Janesville, No. 124.....	5 22	4 00	9 22	Frank Miner.
Winslow Lewis, No. 125.....	1 50	4 00	5 50	Geo. W. Savage.
Centennial, No. 127.....	2 20	4 00	6 20	F. S. Swart.
Swift, No. 129.....	7 80	4 00	11 80	J. Q. A. Braden.
Total.....			1149 89	

Respectfully submitted.

G. A. CAMP,
For the Committee.

RESOLUTION.

On motion of Bro. I. B. Cummings, it was—

Resolved, That the thanks of this Grand Lodge be, and they are hereby tendered to the officers and members of Ancient Landmark Lodge, No. 5, for the appropriate and elaborate manner in which they caused the hall of this Grand Lodge to be draped, on the occasion of the demise of our late M.: W.: G.: M.: James C. Braden, and our late R.: W.: Grand Tyler Ahira Richardson.

The Grand Lodge was then called off until 8 o'clock, P. M.

EVENING SESSION.

January 16, 1878.

The Grand Lodge resumed labor.

R.: W.: E. W. Durant, Deputy Grand Master, presiding—
officers and representatives as at previous session.

RESOLUTIONS.

On motion of Bro J. N. Castle, it was—

Resolved, That the Grand Secretary be directed to procure an engraving of our late Grand Master J. C. Braden, copies of which to be incorporated in the proceedings of the next Annual Communication.

On motion of Bro. A. T. C. Pierson, it was—

Resolved, That the Grand Master be authorized to procure a testimonial to be presented to Bro. C. E. Fisher, in the name of this Grand Lodge, for his generous act in accompanying the body of our late Grand Master from San Antonio, Texas, to Litchfield, in Minnesota.

On motion of Bro. Chas. Griswold, it was—

Resolved, That the Grand Secretary be directed to ascertain the amount expended by Anchor Lodge, No. 424, of San Antonio, Texas, and that when this has been done, that a warrant be drawn on the Grand Treasurer for the amount.

APPROPRIATIONS.

Bro. H. R. Wells, of the Committee on appropriations, presented a report.

On motion of Bro. Loomis, the report was amended as follows, dividing the usual appropriation to the Grand Master, as follows :

To Mrs. J. C. Braden, widow of our late Grand Master.....	\$275 00
To E. W. Durant, Deputy Grand Master.....	25 00
And for use of Hall during session.....	25 00

The report as amended is as follows:

To the M. W. Grand Lodge A. F. & A. M. of Minnesota, now in session:

Your Committee on Appropriations beg leave to submit the following, as appropriations for 1878:

For amount of Pay Roll.....	\$1,149 89
For expenses of M. W. Grand Master Braden, 1877.....	275 00
For expenses of R. W. E. W. Durant, Acting Grand Master.....	25 00
For the R. W. Grand Secretary, salary, 1878.....	500 00
For the R. W. Grand Secretary, contingent expenses, 1878..	100 00
For R. W. A. T. C. Pierson, Chairman Committee on Foreign Correspondence.....	250 00
For R. W. H. Burningham, G. Tyler, 1878.....	25 00
For printing proceedings of Grand Lodge, session of 1878, including printing 1,000 copies digest, or so much thereof as shall be necessary.....	750 00
For Miller & Rich, printing notices as per bill, Jan. 14, 1878..	16 90
For use of Hall for Grand Lodge, 1878.....	25 00
For rent Grand Secretary's office.....	175 00
For insurance Grand Lodge property.....	56 00
For R. W. E. W. Durant, for transportation to funeral of G. M. J. C. Braden, deceased.....	525 00
For Great Western Band at funeral.....	60 00
For Chas. Leonard, carpenter work Grand Secretary's Office...	6 75
Incidental expenses of funeral.....	9 25
For testimonial for Bro. C. E. Fisher.....	20 00
For Morning Star Lodge, No. 29, for relief of widow of Bro. Ellis H. Brown, deceased.....	200 00
For relief Sunset Lodge, No. 109, expenses paid delegate to G. L., 1873.....	13 00
For Watertown Lodge, No. 50.....	4 50
For remission of dues, Libanus Lodge, No. 96.....	17 00
For engraving—steel-plate—Bro. Braden.....	60 00
For Thos. Montgomery, Assistant Secretary.....	10 00
For payment of expenses incurred by Anchor Lodge, No. 424, Texas, on account of death of our Grand Master J. C. Braden, or so much thereof as shall be necessary.....	300 00

Total..... \$4,573 29

Fraternally submitted,

H. R. WELLS,
O. G. MILLER,
A. H. STEEN,
Committee.

Which was adopted.

INSTALLATION.

M. W. G. B. Cooley, P. G. M., on invitation of the Grand Master elect took the East, and with the assistance of W. T. Wilkins, Grand Marshal, proceeded to install :

M. W. EDWARD W. DURANT, of Stillwater.....Grand Master.
R. W. HENRY R. WELLS, of Preston.....Deputy Grand Master.
R. W. C. H. BENTON, of Minneapolis.....Grand Senior Warden.
R. W. CHARLES N. DANIELS, of Faribault....Grand Junior Warden.
R. W. A. T. C. PIERSON, of St. Paul.....Grand Secretary.

R. W. Joseph H. Thompson, of Minneapolis, Grand Treasurer elect, is, by order of the Grand Master, to be installed in his own Lodge on his return from the east.

APPOINTED OFFICERS.

M. W. Grand Master Durant announced the following appointments :

R. W. G. A. CAMP, of Minneapolis.....Grand Orator.
W. Rev. G. H. DAVIS, of St. Cloud.....Grand Chaplain.
W. E. S. CASE, of Plainview.....Grand Marshal.
W. ANDREW MCKENZIE, of Cannon Falls.....Grand Standard Bearer.
W. BENJ. L. PERRY, of Minneapolis.....Grand Sword Bearer.
W. S. J. WILLARD, of Red Wing.....Grand Senior Deacon.
W. J. D. FARMER, of Spring Valley.....Grand Junior Deacon.
W. G. A. BLAIR, of Waterville.....Grand Pursuivant.
W. J. Q. A. BRADEN, of Benson.....Grand Senior Steward.
W. I. P. DURFEE, of Worthington.....Grand Junior Steward.
W. H. BURNINGHAM, of St. Paul.....Grand Tyler.

Each of whom were installed by P. G. M. Cooley.

REPORT OF COMMITTEE ON MASONIC JURISPRUDENCE.

Bro. C. W. Nash presented the following report, which was adopted :

To the Most Worshipful Grand Lodge of Minnesota :

Your Committee on Masonic Jurisprudence, to whom was referred the communication of Brother Ebenezer Ayres, claiming to be a member of Acacia Lodge, No. 51, and also of Newport Lodge, No. 118, within the jurisdiction of this Grand Lodge, have had the same under consideration, and respectfully report the following resolution :

Resolved, That the membership of Bro. Ebenezer Ayres, is with Acacia Lodge, No. 51, and not in Newport Lodge, No. 118.

All of which is respectfully submitted.

C. W. NASH,
G. B. COOLEY,
J. N. CASTLE,
GEO. A. CAMP,

Committee.

No further business appearing, at 12 o'clock P. M., the Twenty-fifth Annual Communication of the Grand Lodge of Minnesota was closed in AMPLE FORM, and with Prayer by the Grand Chaplain.

E. W. DURANT,
Grand Master.

Attest:

A. T. C. PIERSON,
Grand Secretary.

RECAPITULATION—1877.

Total number of Lodges on Roll	129
Chartered this session	4
Number ceased to work	9
Number of working Lodges	124
Number making returns	120
Number represented during session	105
Number initiated	349
Number passed	363
Number raised	374
Number adjoined	204
Number restored	28
Number withdrawn	232
Number stricken from roll	150
Number suspended	10
Number expelled	4
Number died	44
Total number of members	6,739
Total increase during the year	170

In Memoriam.

W. A. Hira Richardson

TWENTY-TWO YEARS

GRAND TYLER

OF THE

GRAND LODGE OF MINNESOTA.

DIED

At Saint Paul, September 9th, A.: L.: 5877.

AGED 72 YEARS.

Faithful unto the end.

THE UNIVERSITY OF

CHICAGO

LIBRARY

OF THE

CHICAGO

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LIBRARY

OF THE

CHICAGO

UNIVERSITY

OF CHICAGO

In Memoriam,

M.: W.: James C. Braden,

GRAND MASTER

OF THE

GRAND LODGE OF MINNESOTA.

 **DIED** 

At San Antonio, Texas, December 9th, A.: L.: 5877.

AGED 42 YEARS.

“Gently the fetters fall,
Softly the Angels call
When good men die.”

THE UNIVERSITY

OF THE STATE OF NEW YORK

IN SENATE

January 10, 1882

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

APRIL 18, 1881

ALBANY: PUBLISHED BY THE STATE PRINTING OFFICE, 1882.

MASONIC SKETCH OF M.: W.: GRAND MASTER JAMES C. BRADEN.

COMPILED FROM THE RECORDS

By A. T. C. PIERSON.

James Clinton Braden was born at Plymouth, Ohio, May 1st, 1835; came to Minnesota in the spring of 1854; was made a Master Mason in Hokah Lodge, No. 17—

Initiated July 7th, 1860.

Passed August 7th, 1860.

Raised August 21st, 1860.

Received the Royal Arch degree in North Star Chapter, No. 11, at Chatfield, March 28th, 1868.

Was Knighted in Damascus Commandery, No. 1, at St. Paul, Nov. 25th, 1869.

Affiliated with Preston Lodge, No. 36, at Preston, Feb. 28th, 1866, and was elected Worshipful Master of the Lodge in 1867, and represented the Lodge in the Grand Lodge at the session of 1868.

Removing to Litchfield, he united in the organization of Golden Fleece Lodge, No. 89, in 1872, was named as its Master in the Dispensation, and was elected its first Master, under the charter.

He represented Golden Fleece Lodge in the Grand Lodge at sessions of 1873, 1874 and 1875; at the latter he was elected Deputy Grand Master.

In 1876 he was elected Grand Master, and re-elected in 1877, and was in office at the time of his decease.

He died at San Antonio, Texas, December 9th, 1877, whither he had gone for the benefit of his health, just twenty-seven days after his arrival.

At the time of his death, his Masonic affiliations were with—

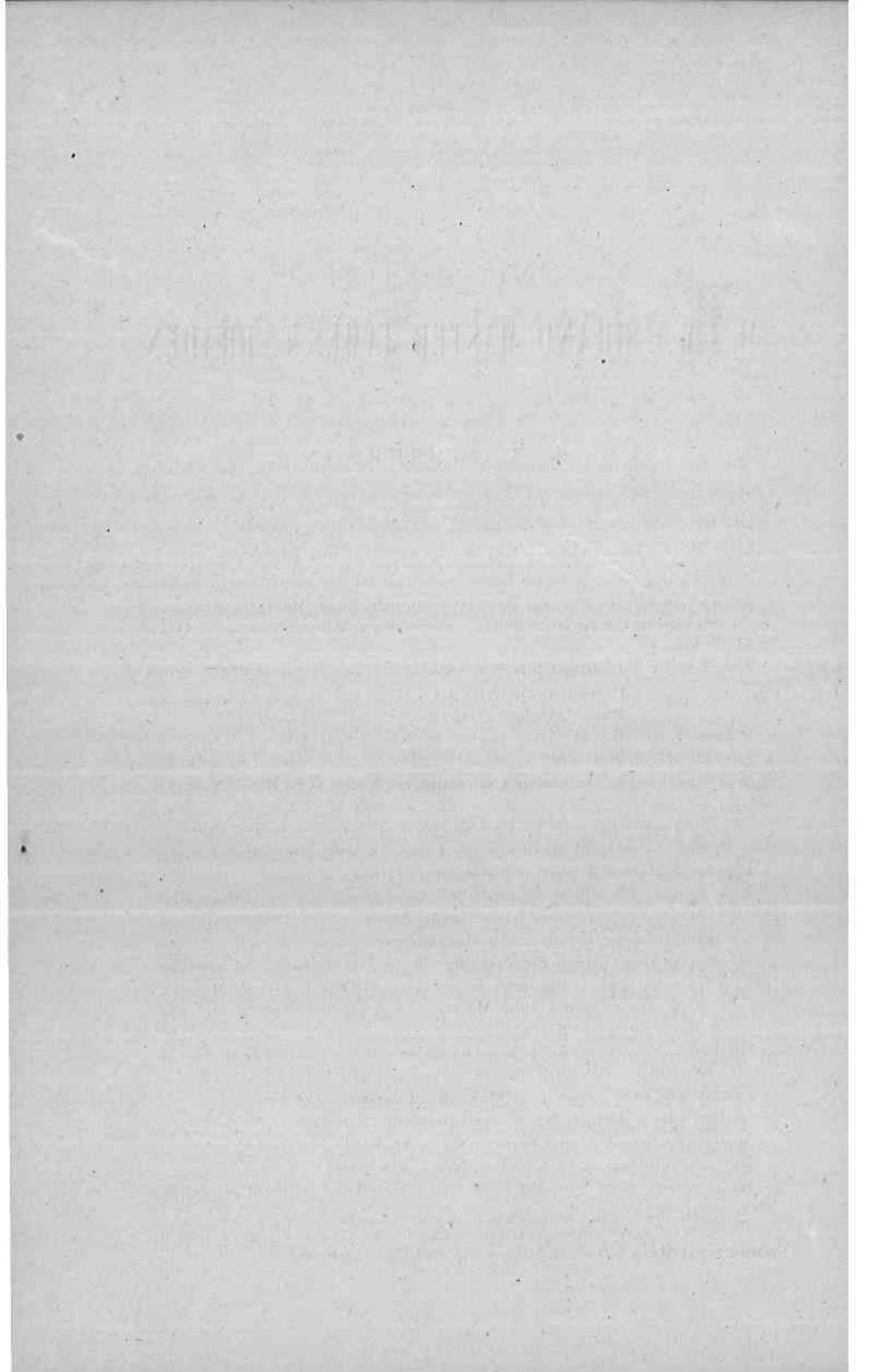
Golden Fleece Lodge, No. 89, at Litchfield.

Minnesota Royal Arch Chapter, No. 1, St. Paul; and

Home Commandery of K. T. T., No. 5, Rochester.

His remains were brought home and interred at Litchfield, on Sunday, Dec. 16th, 1877.

The funeral ceremonies were conducted by the Grand Lodge, assisted by some 1,200 Masons.



Lodge of Sorrow.

On the evening of the first day of the session of the Grand Lodge, Jan. 16th, 1878, a Lodge of Sorrow was held *in memoriam*

Ill. Bro. Ahira Richardson, 18°, Grand Tyler; and

M.·. W.·. Bro. James Clinton Braden, Grand Master.

The Lodge room had been very tastefully and handsomely draped, and all the paraphernalia required by the Ritual placed in position.

The Lodge hall and commodious rooms adjacent thereto were literally packed, leaving but scant place for the Twenty-seven brethren selected for the ceremonies, to perform their parts.

The audience comprised the members of the Grand Lodge, the families and immediate friends of each of the deceased brethren, Masons, members of the Legislature, and the members of the A.·. & A.·. S.·. R.·.

The Lodge was organized with—

Ill. Bro. A. T. C. PIERSON, 33°, P.·. G.·. M.·., as.....	W.·. M.·.
Ill. Bro. C. W. NASH, 33°, P.·. G.·. M.·., as.....	S.·. W.·.
Ill. Bro. G. B. COOLEY, 32°, P.·. G.·. M.·., as.....	J.·. W.·.
Ill. Bro. C. GRISWOLD, 30°, P.·. G.·. M.·., as.....	G.·. C.·.
Ill. Bro. R. A. JONES, 32°, P.·. D.·. G.·. M.·., as.....	G.·. O.·.
Ill. Bro. O. G. MILLER, 32°, as.....	S.·. D.·.
Ill. Bro. L. Z. ROGERS, 18°, P.·. G.·. S.·. W.·., as.....	J.·. D.·.
Ill. Bro. H. BURNINGHAM, 30°, as.....	T.·.

The Music—

1. Chant, Thy will be done.....	Dow.
2. Funeral Chant.....	Dow.
3. Our Brother Sleeps..... (Hamburg).....	—
4. Integer Vitæ.....	Cummings.
5. Soon the bell will toll for thee.....	Kreutzer.

was exquisitely rendered by a quartette, composed of

Prof. W. H. Leib.
 Prof. Frank Wood.
 • Bro. R. C. Munger.
 Bro. W. H. Buckalew.

The addresses were the following :

ILL. BRO. R. A. JONES, 32°, GRAND ORATOR.

Worshipful Sir, and Brethren :

Nearly three thousand five hundred years ago, on the banks of the Nile, was born to a slave mother a man child, of remarkable physical beauty, promising a grand development. He was born under a ban, for an edict had then recently been issued by the king, that all males of the Hebrew blood should be killed by the midwives who should assist at the birth. This slave mother, however, brought her son into the world alone, and thus he escaped immediate death. He was nourished in concealment for the first three months of his life. When further privacy becoming day by day more difficult, and danger to the child as well as to his mother and household, for the crime of concealing him, becoming more imminent at every hour, she gave her son to the mercy of the Nile and the care of her God. In a basket or cradle of papyrus, the boy was placed and launched upon the mighty river. Of the heart yearnings of that mother, I shall say nothing, nor of the tender solicitude of the young sister who watched the frail vessel floating down the stream, nor of the providential visit of the King's daughter and her maidens to the stream at this juncture, nor of the rescue of the child by this princess, and his being reared as and called her son.

Neither shall I detain you with his education and growth to the state of manhood, and but barely calling your attention to the fact that while he was of the most imposing presence, and was learned in all the wisdom of the Egyptians; that he was possibly destined to become the King of Egypt and educated to that end; I pass to notice that when he arrived at the age of forty years, in avenging one of the despised race of slaves from which he sprung, he slew one of the Egyptian race to which he belonged by education and training, and discovering that the fact was known, he fled from that land as a felon flees for his life, and took refuge with the priest or king of the adjacent country of Midian.

Here another forty years of his life elapsed, and he became the son-in-law of his kinsman, Jethro, the Priest of Midian, and the keeper of his flocks, or shepherd to the king.

All these facts are related by the man himself, and they deserve implicit credit.

Moses! The grandest human character of all the ages: an heroic general; the wisest of statesmen; the most disinterested of patriots; the most patient as well as the most persevering of leaders; the King of the Prophets, and the mouth-piece of the Almighty, sets down these facts, *as facts* simply, not in any sense as a self-glorifying record, but with a modest reticence that will not go beyond the merest outlines.

A man of exalted purpose, of pure morals, of stainless life, and in whose

make-up there existed no particle of selfishness, may surely be believed when he simply asserts a *fact* as within his own knowledge and personal observation.

There are none brave enough to call him a liar as to the facts we have referred to; why should there be then as to what follows?

"Now Moses kept the flock of Jethro, his father-in-law, the Priest of Midian—and he led the flock to the back side of the desert and came to the mountain of God, even to Horeb."

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked and behold the bush burned with fire and the bush was not consumed."

Moses turned aside to see this strange manifestation, and "God called unto him out of the midst of the bush," and said unto him, "I Am that I Am," "I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob."

The same Moses we have described asserts these facts *as facts* simply, within his personal experience. He makes no comments upon the facts, draws no conclusion from them more than he did from the fact that he "kept the flock of Jethro, his father-in-law," or that he led it "to the back-side of the desert." It is all purely a narrative. There is but *one* statement in the whole story, but what *he must have known* was true if it was true at all. He says, "the *angel of the Lord* appeared unto him in a flame of fire," "and God called unto him."

It may be questioned *how* he knew it was "*the angel of the Lord*," and "God." What right has he to say this? Who is this Moses who thus assumes *as a fact* that which he does not know to be a fact?

Admitting the force of this objection for the present, we must yet claim that another man, *any* other man witnessing the same astonishing spectacle, would in *some way* have stated the *fact* that a voice addressed him from the bush.

This acacia tree was *apparen.ly* all in flames, yet it burned not at all. This statement is true or false, and Moses knew *whether* true or false. He "looked," the record says, nay, he said, "I will turn aside and see this great sight,—*why* the bush is not burned." I will investigate this closely. I will not accept this distant view—I will go up to this marvel. I will *know* of this matter. And he *did* "turn aside to see," and did *see*, and "God called unto him out of the midst of the bush." Yes, but *how* did Moses know it was "God?"

Go thou O man who thus would discredit the *fact* of a God—go stand in that desert land alone, under the shadow of Horeb—no human eye or voice in all the space—no habitation within view. Stand by the thorn bush as did Moses. See the fierce flame amidst its branches, and behold the bush is not burned. Hear the voice out of the midst of the bush say to *you* as it said to him—"I Am that I Am,"—"I am the God," and if you have been filled with infidelity all your eighty years of life, yet trembling and dismayed, you will do what Moses did: "*He* hid his face, for he was afraid to look upon God." And afterwards you will say as he said, "*God said*, I Am that I Am."

But the fact is the same now as it was in the days of David, "The fool hath said in his heart there is no God."

Moses, if not a liar, was at least mistaken. Man is not the offspring of God, he is not immortal. In all ages the fittest of the animal race, and of all material things, have survived, and by progression man has been *evolved*, and when he dies, he is no more.

There was first a mist, and then a moss, and then a muscle, and then a mole, and then a monkey, and then a man, and when he dies he will not even be a myth, which is less than nothing. By this sort of reasoning, the difficulty is not overcome in the least,—for if we *grant* the mist-monkey-man theory, there yet remains the question—whence the inherent power that produced the moss from the mist? and the muscle from the moss? and the mole from the muscle? and the monkey from the mole? and the man from the monkey?—nay, *who* placed the man-producing power by all these removes in the mist? And whence the mist itself?

There *must have been* a self-existent efficient cause for all we see about us.

"The heavens declare the glory of *God*, and the firmament sheweth his handiwork.

"Day unto day uttereth speech, and night unto night showeth knowledge."

"The unwearied sun from day to day,
Doth his Creator's power display;
Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly, too, the listening earth
Repeats the story of her birth."

The fact is, brethren, the man who does not believe in a Creator, is so aptly described by the Psalmist as "the fool," that it is perfectly safe to assume, that there is no other character on earth, whatever he may say, but what to *himself* admits the existence of the "I Am."

This fundamental principle of Masonry is not less true than its necessary companion fact—the Immortality of Man.

Another has said, that all we know of matter is, that it is inert—senseless—lifeless. It may be round or square—thick or thin—dense or rare—solid or fluid. It may be moved slowly or swiftly, one way or another. All these are properties common to it, but all are equally foreign to the power of thought. No mere form of matter or organization of matter, or combination of matter can be conceived of, that will produce thought. If man springs from the mist-monkey ancestry claimed for him, *where* in the mist was the germ of thought? Why does not the mist-monkey-man still continue to evolve? *When* did the mist lose its man-making germ? *When* did the power of thought first evolve from this ancestry? and when did the evolution cease? and why did it cease at all?

Verily, it is "*the fool*" who hath said there is no God, and oh! how foolish is he, who, with this inner consciousness common to the race, can say he is not immortal. For, as we are the offspring of the self-existent

"I Am," he has given to us the self-knowledge that we cannot be annihilated.

Why should He have created us with these immortal powers if we are to die and be no more?

Are these powers for no purpose?

Can it be that these immense capabilities, this immaterial thinking power, which is so capacitated for endless improvement, this soul, (if you please so to call it,) so always reaching out after perfection and continually making progress towards the goal; traveling on, as it were, from bad to good, from good to better, and better and better; should be disappointed in the *only* purpose for which it could have been made?

Are we sent into the world *only* to propagate our kind?

Are we born only that others may be born of us?

The animals are made for our use, they soon come to perfection and soon die, their course is run because the end of their being is accomplished. But with man, if not created for immortality, why created at all?

In the measure of this life, the most virtuous but learns how much greater his capacities are than the possibilities of his present state.

Are these capacities to no end? Were they bestowed upon us by the *I Am* for no other purpose than to make us long for a greater good than we can achieve in this life, and then disappoint the hope he has endowed us with?

Every man knows for himself that he is capable of endless improvement, and may go on, and on, and on, ever adding virtue to virtue, knowledge to knowledge, enjoyment to enjoyment, hope to hope, beauty to beauty, advancing and advancing, forever and forever, endowed with an endless power of improvement! Is it not, then, absurd to say that such a being, created with this lavish endowment, shall never enjoy his patrimony? Then, why should he thus be endowed? Unless it be, indeed, we are ready to say that God made us with these hopes and longings in order to add bitterness to our life and make us rejoice in a death that ends the delusion! Why, in this life we but barely begin to learn how unexhausted and inexhaustable are the resources of the spirit within us. How natural, then, that we should hope for an eternity of life, and how useless our creation, if this hope is not to be realized. Nay, what *fiend* could have created us with these powers and hopes, *only* to mock us at death with disappointment?

"*Sad* were the life we may part with to-morrow,
If *tears* were our birthright and *death* were our end."

No! aside from all outward manifestations, aside from all mere teachings of the theologians, there is within every man, the self-evident, or rather, *evident self-knowledge* that he cannot die.

Pardon me, my brothers, upon this solemn occasion—while we stand here almost in the presence of the dead and living; under the eye of Him who never slumbers—if I allude to another Masonic fact or two. Masonry not only believes in the fact of God, and that man is his immortal offspring, it believes also that the Bible is the Book of God, and is to be credited as such. Accepting its teaching, we believe that God is All Powerful and All

Wise, and an All Loving Father. Therefore, we do not think it a "thing impossible that God should raise the dead."

Our most sublime mysteries, indeed, are based upon the *fact* of the resurrection of the body. Though our deceased Grand Master and Grand Tyler have left our mortal vision, and the All Wise, All Powerful, I Am, has taken them to Himself, yet this Great and Terrible God was their and is our Loving Father, and we shall see them again in the same, not mortal, but glorious bodies, where sorrow and sickness are no more, and there is no more death. Our God is All Wise and All Loving; and "shall not the Judge of all the earth do right?"

If we but consider the Wisdom, and Power, and Greatness of God, we may well fear and tremble; but His loving care of His offspring is as much greater than ours for our children, as he is greater and wiser than we.

The Omnipresent God!—

"Behold the heaven of heavens cannot contain Thee."

"Whither shall I go from thy spirit,
Or whither shall I flee from thy presence;
If I ascend up into heaven,
Thou art there;
If I make my bed in hell,
Behold, thou art there.
If I take the wings of the morning
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me."

"Can any hide himself in secret places that I shall not find him? Do not I *fill* heaven and earth? saith the Lord."

"In Him we live and move and have our being."

"For of Him, and through Him, and to Him, are all things."

"Within his circling arms we lie,
Beset on every side."

The Omniscient God!—

"Known unto God are all His works from the beginning of the world."

"With whom took He counsel?
And who instructed Him?
Who taught Him in the path of judgment?
Who taught Him knowledge?
Who showed to Him the path of understanding?"

"For there is not a word in my tongue
But lo, O Lord, thou knowest it altogether."

"Thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off."

"Oh, wondrous knowledge, deep and high,
Where can a creature hide."

The All Powerful God!—

“Behold He taketh away; who can hinder Him.”

“Behold He breaketh down and it cannot be built again. He shutteth up a man and there can be no opening.”

“He doeth according to His will in the army of heaven and among the inhabitants of the earth. None can stay His hand or say unto Him, What doest thou?”

“Behold I am the Lord, the God of all flesh, is there *anything* too hard for me?”

Yet He is the Loving Father!

“He that loveth not, knoweth not God—for God is Love.”

“The goodness of God endureth continually.”

“The Lord is good to all, His tender mercies are over all His works.”

“Gracious is the Lord, and righteous; yea, our God is merciful.”

“He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.”

My brethren, I have thus ventured to call your attention to these Masonic Landmarks, not that I doubted your belief in them, but because it is well at times to recur to the “old paths,” and it is specially appropriate for us at this time to think of these things, inasmuch as death has knocked at the door of our Grand Lodge, so recently, and he who presided in the Grand East, with our brother who long kept off cowans and caves-droppers, have each departed. These late Grand Officers now stand in the presence of the “I Am.”

Disease fastened upon their mortal frames, and they wasted and turned to dust again, but though the flame of fire burned *in the bush*, yet the *bush* was not consumed. The acacia tree, our emblem of immortality, was no more burned by the flame which Moses saw, than were the souls of our brethren destroyed by the angel of death, who removed them from our sight.

It is related of the great Napoleon, that at one time when he was visiting at the palace of the Cardinal, his kinsmen, he observed a poor priest in the room who watched him in unobtrusive silence, suddenly the great Emperor turned to this poor priest, and said: “Who are *you* that you scan me so closely.” The poor priest replied: “Sire, I observe a *great* man, you behold a *good* man, we are each but a *man*, the thought may advantage both of us.”

Yes, indeed, we are but men, whether it be he who “sets the craft at work and gives them good and wholesome instruction for their labor,” or he whose place is “without the door.” When *death* shall summon, how great is he who is a “*good* man,” and, alas, how poor is he who is *only* a “*great* man.” When they each appear before the Supreme Grand Master of all worlds, how greatness shall be dwarfed and the good exalted. Though greatness may not hinder, it will not aid, for as Masonry knows no distinctions in the place men occupy in the sight of men, so “God looketh upon the heart.”

It was my good fortune to have known Bro. Braden many years, and in all the paths of life, as patriot, husband, father, brother, friend, he proved himself a noble, a true man.

No shadow ever touched his integrity, no shame ever was found at his door, no evil can be traced to his doing.

A man of strong convictions and good heart, he was ever true to the right, and patient with the erring. His was a charity that "suffereth long and is kind, that envieth not, is not puffed up, vaunteth not itself, seeketh not her own, not easily provoked, rejoiceth not in iniquity, but in the truth. Beareth all things, hopeth all things, believeth all things, endureth all things, that *never faileth*."

The Psalmist asked :

"Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

And straightway he answered his own questions—

"He that walketh uprightly
And worketh righteousness
And speaketh the truth in his heart;
He that backbiteth not with his tongue
Nor doeth evil to his neighbor
Nor taketh up a reproach against his neighbor,
In whose eyes a vile person is contemned.
But He honoreth them that fear the Lord.
He that sweareth to his own heart
And changeth not.
He that putteth not out his money to usury,
Nor taketh a reward against the innocent.
He that doeth these things,
Shall never be moved."

So was it with our brother. We now turn to that vacant chair; alas, it is vacant. But in the "house not made with hands," a seat once vacant, is now occupied—forever. A true man, a good Mason, a firm friend; he now dwells in the "holy hill" of Him, who

"Deep in unfathomable mines
Of never failing skill,
Treasures up His bright designs,
And works His sovereign will."

R.. W.. HENRY R. WELLS, P.. S.. G.. W..

Most Worshipful Master:

It is gratifying to be permitted the opportunity of uniting with you at this time in narrating in common our record of praise and respect to the memory of our lamented Grand Master, and to mourn his untimely death.

I deprecate the expressions at my command, which so meagerly convey the deep respect, the sincere appreciation of the qualities and worth with which he was so richly endowed; my heart impels, but the intimate social and Masonic intercourse with him, which it was my good fortune to enjoy, warn me how futile it is to attempt to portray in words those qualities which can only find expression in friendly, brotherly intercourse.

He was first made a Mason in his heart, when he took *his step* from the

happy freshness of a vigorous youth to the stern fullness of his perfect manhood, with talents that might command the highest civic honors, an integrity that embellished his life.

"His thoughts, the king of every virtue,
That gives renown to men."

Fitted for the highest station, he struck down ambition that wooed him to renown, and dedicated his life to an humble ministry to his fellows.

Who shall say what of good this does not attest?

Imbued with the spirit of his Divine Master, he instilled into the minds of his people, by holiest precept and example, the sacred principles of love, truth, fraternity. He who in the silent watches of suffering and agony, with words of comfort and hope, born of faith, pours healing and rest into the wounded and agonized hearts of his afflicted fellows, without hope of fee or expectation of reward, but for goodness' sake, is not simply charitable, but blesses charity.

The earlier years of his Masonic work were given in the service as Master of the Lodge of which I have the honor to be a member. He was ever an earnest, capable and efficient worker. As Master, he served with that degree of intelligence, fervency and zeal which gave the highest repute for regularity and perfection of work. His period of service is and will ever be referred to as an era of good will and prosperous fraternity; his example as a Masonic instructor we are happy in emulating, proud if we but compare. With such foundation, what need to portray superstructure of citizen, brother, friend? Law to him was but the edict of conscience; fidelity was the test of his regard; faithlessness, treason to his nature. Active in the promoting of all good works, true and faithful, the citizen, brother, friend, family, in unison mourn his death nor cease to weep. Though stricken with insidious, merciless disease, calmly awaiting his early decease, he watched its approach with unflinching courage and fortitude, his solicitude to do his whole duty and to break with inspiring words and buoyant hopes the direful blow to his fated stricken ones. In the grand vigor of his manhood—half his years unspent—he stepped forth from his grand life, undarkened by reflection of a single lapse in the civic or moral code—his intellect unclogged by the impulse of youth, or clouded by the senility of age—orb'd in virtue—canopied in the halo of good will for good works—to a grander life above.

See in that cortege—this pageant—it is but the tribute paid the worthy—the incense of homage rising spontaneous from human hearts for the good man—dead. Its lesson, how grand it is to be good, like him we mourn.

BRO. JAMES H. BAKER.

Col. of the Regiment of which Bro. Braden was Adjutant.

Worshipful Sir, and Brethren:

A dying friend can leave no treasure more sacred than a spotless reputation. And if I were asked to-night to name one in our midst who combined within his personal character all the graces of truth, sincerity, toleration, honor and personal purity, which enrich true manhood, I could

mention no one who excelled our deceased Grand Master in them all. Without ostentation, without fame, he moved in the circle in which his life was cast, with that distinctive character, and those personal qualities of unfeigned honesty and incorruptible integrity, which mark the upright man. That spirit of friendship and that love of virtue which made him the embodiment of the best ideal of Masonry, were the principles which formed and dominated his life. The character of a good man and a true Mason grows, like the Temple in Jerusalem, without the sound of a hammer. Character is a house not made with hands. A good life forms and expands as noiselessly, as a flower unfolds in its beauty and fragrance.

He was naturally constituted with those traits of character which best impersonate Masonry. In its ministrations of charity, its expressive symbols, and in its impressive teachings, his warm heart formed a royal home for its spontaneous desire. Simplicity and directness were the attributes of his character. The quality of insincerity found no place in his heart. He prosecuted no undertaking which his conscience did not approve. He had a supreme contempt for the artifices and miserable devices so common in almost every pursuit of life. Free from all irritability, asperity of temper never clouded his deliberations. From every feeling of malevolence he was absolutely free. No temptation was strong enough to induce him to wrong a human being. As a friend he was warm, devoted and self-sacrificing. He was one of the kindest, brotherliest, truest human souls with which I ever met. His sense of honor was chivalric; his courage was no brute defiance of danger, but it was that firmness and fortitude which is the true principle of duty. He had implicit faith in the immortality of the soul, that sublime doctrine taught in the mysterious chambers of Masonry more than three thousand years ago.

I think a man clothed with such qualities as I have mentioned, his life is happier for himself, and better for mankind, than one endowed with a more subtle and aspiring intellect, feverish with ambition and hot with emulation and rivalry.

In the regiment to which he belonged, every man bore him respect and personal kindness, and the estimate of his character I have here attempted, is but the feeble echo of all his associates. When he died, his comrades asked me to pen some tribute to their beloved companion. And while his loss was yet fresh in my own heart as a personal grief, remembering all he had been to me, I laid this little flower upon his grave :

To one by one we wave the last adieu,
And one by one we hear the last tattoo;
No morn shall come to bring again the day
That breaks thy sleep with ringing reveille!
No trumpet's clang the marshall'd ranks shall call,
'Till from the sky that trump that summons all!
No more the guard his weary rounds shall tread,
For angels watch the bivouac of the dead!

Each rolling year beholds some vacant chair:
The void is eloquent of those once there;—

Some child that lov'd us, and its vacant place
 Carves grief upon the mother's palid face;
 Perchance some dearer one, whose flut'ring heart
 Once pledg'd these willing words, "'till death us part;"
 Perhaps some friend, whose brave and better life
 Could make us strong, like wine, for daily strife;
 And now, a comrade, whom the battle's blast
 Did kindly spare, to fall in peace at last.

O friend belov'd! to thee a long adieu!
 No woman's love could be in life more true;
 All of friendship's faith, all of friendship's zeal,
 These in thy death 'tis given us to feel.
 Thy turf may be forgot, thy name unknown,
 And few may pause to read thy modest stone;
 Those lips be mute, but Honor's voice survives,—
 Death cannot quench the Worth in human lives!
 While Faith and Manhood live, thy fame shall be
 Enshrin'd in these, for these were all in thee:
 Praise as we may, more praises still are due,
 For one whose life dishonor never knew.

Nine hundred steadfast men, we march'd away;
 But graves have grown since that eventful day:
 Scene treads on scene; and as we think, we start!
 What keeps a soldier and his grave apart?
 Again, and once again, we call the roll!
 Some in the battle fell, like Cook and White,
 Whose souls went out with victory in sight!
 Death toy'd with some, as him with whom we part,
 As if some angel stay'd the falling dart!

Thin grow the ranks, 'til now the vacant lines
 Show how swiftly the muster-roll declines;
 But yonder!—the lines reform; the graves press
 Near to each other as the ranks re-dress!

ILL. BRO. CHAS. GRISWOLD, 30°, P. G. M.:

Worshipful Sir, and Brethren:

Bro. Ahira Richardson was born in the State of New Hampshire, A. D. 1805, and departed this life Sept. 9th, A. D. 1877, at his residence, in the city of St. Paul; being, at the time of his decease, 72 years of age. Early in his history he united with the Protestant Episcopal Church, in whose communion he lived the balance of his days, a faithful, consistent, devoted member.

In 1852 he came to this State, taking up his residence at Gull Lake, as farmer, in connection with the Episcopal Mission, which had been established at that place. In 1854 he moved to St. Paul, where, for fifteen years before his death, he had charge of the State armory.

Bro. Richardson first saw Masonic light in St. Pauls Lodge, No. 124, Auburn, New York, where, in 1845, he was initiated, passed and raised to the sublime degree of Master Mason. The degrees of capitular Masonry were conferred upon him by Minnesota Royal Arch Chapter, No. 1, in the year 1855, and those of Knighthood by Damascus Commandery, No. 1, in 1859. He also received in 1864, the degrees of the Ancient and Accepted Scottish Rite, up to and including the 18° or the degree of Rose Croix.

He was appointed Tyler of Ancient Landmark Lodge, No. 5, in 1854; Sentinel of Minnesota Royal Arch Chapter, in 1855; of Damascus Commandery in 1859; Grand Tyler of the Grand Lodge, in 1855; Grand Sentinel of the Grand Chapter, at its organization in 1861, and Grand Captain of the Guard of Grand Commandery, at its organization in 1865; holding those various positions from the time of his appointment, until there fell upon his ear the final "call from labor to refreshment." In brief, at the time of his death, he was the Tyler of all the Grand Masonic bodies of the State, and of all the subordinate Masonic bodies of the city of St. Paul; and we believe that we are not claiming too much for our departed brother, when we say that never was sentinel more watchful, efficient or faithful to his trust, or one who, in the discharge of his official duties, gave more general satisfaction to his Masonic brethren.

Bro. Richardson was a man of *positive characteristics*, taking a clearly defined position on every question with which he had to do, and never hesitating to abide by his honest convictions of duty or truth, even when in so doing he seemed to involve himself in temporary disfavor or loss. He was a *Mason* in the true sense of the word; and his attachment to and love for the institution was ardent even to enthusiasm. For those whom he believed to be a genuine Mason he had the *highest regard*; while for one whom he thought to be an imposter he had a loathing and contempt which he took but little pains to conceal. That sometimes he failed to estimate brethren properly, is no doubt true; but in such cases the mistake was one of the head and not of the heart.

Bro. Richardson was an *old fashion* Mason, and with the restless spirit of change and innovation that sometimes seems to brood over us like a hedious nightmare, and at others, to come sweeping down upon us like a flood, threatening to sweep the very foundations of our institution, he had not the slightest sympathy. It were well for *Masonry*, if this *true* conservatism of our lamented brother more generally characterized its votaries.

While possessed of very strong church and political attachments, he clearly recognized the fact that genuine Masonry is neither sectarian nor partizan. With him the term "Mason," was a very comprehensive word; and when he met a brother "upon the square," *this fact* seemed to possess for him so great a significance as to overshadow every other consideration, and from that time the particular religious or political affiliations of the brother in question, appeared to become so much a matter of indifference that he hardly thought to make them a subject of inquiry.

After an intimate and somewhat thorough acquaintance with Bro. Richardson, I think I can safely say that his Masonry was never knowingly

used to subserve any purpose not strictly Masonic in its character, and he was emphatic in his protestations against the course of any brother who saw fit to drag Masonry in the mud by perverting it to the accomplishment of selfish or partizan ends.

Twenty-one years have come and gone; and at each Grand Annual Communication our brother has stood the faithful sentinel at our inner door. We miss his loved and familiar face. His chair is vacant, and somehow, in his absence, there comes over us a feeling as though one of our ancient landmarks had been removed. For so long a time has he opened the door for us to enter and depart, and guarded us in our deliberations "against the approach of cowans and eavesdroppers," that his name, in the minds of brethren, has become almost a synonym for the Grand Lodge itself; and without him, there seems a *mournful incompleteness* in our arrangements. Brethren, our hearts are sad to-day. Our Grand Tyler has fallen; but the gloom of our sadness would be deepened, "were it not for the Acacia which blooms at the head of his grave; which serves to remind us of the immortal part of" our brother, "which survives the grave, and bears the nearest affinity to that Supreme Intelligence that pervades all nature, and which can never, never, never die."

Closing with the following, extracted from the Ritual:

W.·. M.·.—Ill. Bro. J.·. W.·., what is now the hour?

J.·. W.·.—Darkness is being dispelled, the day dawns, it is the hour which demonstrates that the memory of a brother is not forgotten, and that his virtues are remembered and honored among us.

W.·. M.·.—Ill. Bro. S.·. W.·., what remains for us to do?

S.·. W.·.—We have paid the last honors to our deceased brethren; there remains, to care for and protect, their widows and orphans.

W.·. M.·.—Be that our care, my brethren. |

* * * * * *

W.·. M.·.—Brethren and friends, depart in peace, the Lodge is closed.

DIRECTOR OF SUBORDINATE LODGES.

No.	NAME.	LOCATION.	W. MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
1	St. Johns.	Stillwater.	R. Lehmcke.	John A. Johnson.	William Corrie.	Frank Chase.
2	Catawba.	Minneapolis East.	R. W. Cummings.	W. E. Johnson.	P. M. Woodman.	Solon Armstrong.
3	St. Paul.	St. Paul.	S. D. Downs.	John A. Sewer.	Joseph G. Way.	H. W. Topping.
4	Hennepin.	Minneapolis West.	H. P. Hungerford.	W. A. Miller.	C. Rothschild.	C. C. Leland.
5	Ancient Landmark.	St. Paul.	O. G. Miller.	W. D. Corrish.	A. P. Swanstrom.	A. J. Burningham.
6	Dakota.	Hastings.	C. W. Williams.	Irving Todd.	C. O. Ball.	C. O. Ball.
7	Red Wing.	Red Wing.	Lucius A. Hancock.	S. J. Willard.	William H. Putnam.	George P. Spiblom.
8	Faribault.	Faribault.	A. E. Haven.	J. H. Harding.	Zeno B. Page.	A. W. Henkle.
9	Mankato.	Mankato.	D. B. Owen.	Thos. Barnett.	C. A. Dickenson.	John A. Lewis.
10	Mapasha.	Monticello.	L. J. Pennock.	H. P. Krich.	C. J. Stauff.	J. A. Peck.
11	Monticello.	Hokah.	Henry Keis.	John A. Holler.	A. F. Barker.	N. A. Stacy.
12	Hokah.	Winona.	B. J. Knapp.	John A. Holler.	H. H. Covert.	George A. Gipple.
13	Winona.	Minneapolis West.	L. E. Cummings.	William H. Bennett.	R. M. Whitney.	Walter G. Day.
14	Minneapolis.	Caladonia.	John H. Noble.	Frederick W. Noble.	T. M. Shossan.	J. M. Williams.
15	Caladonia.	Red Wing.	Geo. I. Gies.	A. F. Goodrich.	Hudson Wheaton.	John Allen.
16	Red Wing.	Pleasant Grove.	W. G. Bartley.	R. L. VanDusen.	A. B. Beach.	H. T. Hanson.
17	Pleasant Grove.	St. Cloud.	O. H. Page.	Edw. Aysford.	George Z. Logan.	R. D. Hathaway.
18	St. Cloud.	Wilton.	G. H. Davis.	J. A. Wadbury.	R. F. Spencer.	S. H. Parsons.
19	Wilton.	Western Star.	G. H. Wadbury.	James E. Reppy.	Edw. S. Lincoln.	R. M. Midaugh.
20	Western Star.	Albert Lea.	Frank B. Forbes.	T. L. Fish.	B. F. Goodwin.	James W. Abbott.
21	Blue Earth Valley.	Clearwater.	E. A. Hotchkiss.	Geo. P. Fish.	Joseph Whitmore.	J. G. Beebe.
22	Clearwater.	Clearwater.	Colgrave.	Chas. E. Jackson.	T. Trollington.	T. Trollington.
23	Morning Star.	Anoka.	G. W. Boynton.	Chas. E. Jackson.	Lewis Thompson.	Albert Keith.
24	King Hiram.	Jordan.	John J. Giddings.	Avd A. Hilton.	Henry Webster.	Charles C. Parsons.
25	Sakatah.	Star in the East.	Samuel Bowler.	Ezra W. Snyder.	Frederick Greene.	George E. Sly.
26	Star in the East.	Waterville.	J. D. Rogers.	M. A. Blair.	R. M. Jackson.	O. F. Morgan.
27	Orient.	Canton Falls.	J. D. Holden.	M. E. Chadwick.	J. M. Burlingame.	H. K. Lewis.
28	Mount Moriah.	Hastings.	A. McKenzie.	Norman Daniels.	Edw. McKenzie.	John A. Wilson.
29	Preston.	Preston.	W. H. McKay.	Sylvester B. Merrill.	Geo. A. Love.	Lawrence M. Conkey.
30	Mystic Tie.	Pine Island.	H. R. Wells.	Daniel E. Sawyer.	Jacob Stuckey.	William W. Jewell.
31	Washington.	Wassaja.	William B. Warren.	Wm. Vinton.	Leonard Sprifer.	H. C. Sheldon.
32	Fidelity.	Austin.	S. S. Hitchcock.	William T. Wilkins.	B. F. Jones.	Charles H. Davidson.
33	Carmelan.	Lake City.	C. Ingmundson.	C. W. Cary.	Oliver Young.	C. E. Cate.
34	Hermion.	Zumbrota.	M. P. Stroup.	David B. Scofield.	Barker C. Grover.	James H. Farwell.
35	Harmony.	Glencoe.	C. B. Anderson.	Darius Tupper.	Amos Frankenhelf.	Mathias Thoeny.
36	King Solomon.	Lewiston.	Andrew P. Fitch.	L. J. Alfred.	August Yander.	O. W. Hunt.
37	Union.	LeSueur.	I. C. Shale.	E. A. Short.	John Sencerbox.	George W. Sencerbox.
38			R. Tousley.	D. P. Rutan.	Henry Flowman.	George W. Taylor.

46	Evergreen	Saratoga	H. H. Strum	W. B. Hillgrave	M. H. Fuller	George Crowson.
47	Concord	Cleveland	W. H. Hall	Corbet Hill	Henry Zimmerman	John W. Chambers.
48	Social	Norfield	F. A. Noble	E. M. Hitchcock	Matt. Martin	B. F. Henry.
49	Rising Sun	St. Charles	A. P. Seamus	E. M. Johnson	M. Sullivan	W. G. Ackerman.
50	Watertown	Watertown	R. H. Smith	Avarah J. Parvin	Orlow W. Mapes	Charles G. Halgren.
51	Acacia	Cottage Grove	A. H. Steen	Alfred A. Holman	William R. Sawyer	Peter Thompson.
52	Cannon River	Morristown	Chas. Swedder	J. B. Buck	Geo. Mohr	Caleb B. Jackson.
53	Nicollet	St. Peter	Thomas Downs	Blus S. Pettijohn	Wm. H. Pearce	G. F. Merritt.
54	Zion	Taylor's Falls	Geo. W. Seymour	Wm. S. Deion	James H. Clark	F. W. McCourt.
55	Meriden	Chaffield	Wm. Stratford	R. F. O'Farrell	D. K. Lovell	F. W. Shimer.
56	Blue Earth City	Blue Earth City	Norman L. Heffron	Samuel Teskey	Harrison Pratt	George B. Kingsley.
57	Spring Valley	Spring Valley	J. D. Farmer	Nathan R. Booth	Norman Brass	Henry Cobb
58	Temple	Hutchinson	Calvin L. Todd	Chas. H. Sturcheifield	John T. Higgins	David A. Adams.
59	Star in the West	Sauk Centre	H. P. Gallup	H. S. Doty	P. Lamb	R. J. Wille.
60	Ashlar	Eyota	H. E. Doty	James T. Price	Chas. Ellsbury	C. S. Andrews.
61	Star	Rockford	J. R. Ames	J. H. Smart	D. N. McCarter	G. A. Ruckholdt.
62	Illustrious	Plainview	Augustus Smith	John H. O'Connell	C. E. Daniels	J. F. Pope.
63	Chain Lake	Farmount	F. S. Livermore	J. W. Tanner	E. W. Bird	R. M. Ward.
64	Golden Rule	Lakeland	R. H. Sanderson	Charles H. Pratt	John C. Higgins	Samuel T. Merritt.
65	Madelia	Madelia	W. R. Marvin	William H. Witham	William W. Case	F. Duane Joy.
66	Corinthian	Farmington	J. M. D. Craft	Daniel F. Akin	Alfred L. Needham	Daniel O'Connor.
67	Mystic Star	Rushford	B. F. Tillotson	E. W. Lyons	R. Griesser	N. Kingsley.
68	Paynesville	Paynesville	James H. Boylan	Albert E. Bugbie	R. J. Tuttle	John W. Darby.
69	Lansing	Lansing	J. W. George	H. M. McIntyre	John Thompson	P. D. Vaughan.
70	Brownsville	Brownsville	J. B. LeBlond	Thos. McMichael	Henry Schrott	J. M. Riley.
71	Minneiska	Minneiska	D. T. Brooks	P. W. Palson	B. Jacobson	A. S. Brooks.
72	Eureka	LeRoy	C. A. Roy	Z. B. Dailey	A. R. Thompson	J. M. Wickoff.
73	Joppa	Garden City	J. G. Thompson	L. S. Terry	F. C. Nickerson	L. W. Close.
74	Tuscan	Waseca	H. A. Mosher	Alvah E. Dearborn	F. C. Wright	Henry J. Wadsworth.
75	Mystic Circle	Honston	J. P. Kingsland	F. N. Goodrich	L. D. Farmin	J. R. Briggs.
76	Palentine	Duluth	John H. LaVaque	James E. Olds	John H. Upham	Geo. N. LaVaque.
77	Henderson	Henderson	C. B. Thimms	Samuel W. Bennett	Henry Rabing	Elebertus Bolink.
78	Constellation	Alexandria	F. B. VanHoesen	Charles Schultz	George W. Robards	William E. Chidester.
79	Howard Lake	Howard Lake	C. W. Rickerson	Smith Dewees	George W. Miller	Thomas R. Briggs.
80	Huron Abi	Kasson	A. L. Porter	I. D. Cornell	Wesley H. Decker	Abraham Remington.
81	Orient	Money Creek	Eliphalet N. Berry	Isaac H. Goodwin	Harvey Chapel	Andrew J. Smith.
82	High Forest	High Forest	C. Converse	E. D. Buck	Eugene S. Woldridge	C. E. Waller.
83	Trivan	Mazepa	J. S. Huntley	E. S. Hyde	Orton Ford	A. J. Churchill.
84	Doric	Wells	H. A. Park	T. F. Smith	T. S. Fellows	G. W. Slade.
85	Golden Fleece	Litchfield	Seward A. Plumley	James H. Morris	Jerome B. Hatch	Hamlet Stevens.
86	Good Faith	Jackson	Alex. Fiddes	G. B. Franklin	John M. Uter	Moses A. Strong.
87	Antiquity	Redwood Falls	Ias. McMillan	M. E. Powell	S. I. F. Rutter	E. A. Chandler.
88	Fraternai	Princeton	Newell A. Ross	H. B. Cowles	C. H. Rines	D. A. Caley.
89	Unify	Sauk Rapids	G. S. Reeder	E. S. Hall	J. R. Sparrow	T. P. Carpenter.
90	Keystone	Sleepy Eye Lake	M. C. Burnside	W. F. Smith	Chas. W. Smith	Thomas F. Talbot.
91	Sherburne	Elk River	Chas. S. Wheaton	L. Holgate	C. W. Hayden	W. F. Chadbourne.

DIRECTORY OF SUBORDINATE LODGES.—(CONTINUED.)

No.	NAME.	LOCATION.	W. : MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
96	Libanus	St. James	B. Converse	J. S. Aldritt	Geo. H. Reynolds	R. A. Clapp.
97	Prudence	Windom	Alfred D. Perkins	Joseph N. M. Greger	William B. Cook	Seth S. Johnson.
98	Charly	New Ulm	A. Marden	Albert Blanchard	William Hummel	John B. Russell.
99	Corner Stone	Pergus Falls	E. E. Corliss	James Compton	Sora Listoe	George W. Boyington.
100	Aurora	Brainerd	T. C. Byrns	Jos. D. Dwar	N. McFadden	G. G. Hartley.
101	Fraternity	Worthington	A. C. Robinson	L. E. Kimball	B. N. Carrier	S. E. Chandler.
102	Lebanon	Lanesboro	D. W. Hall	T. C. Nelson	James Thompson	William F. Nelson.
103	Bethel	Lake Crystal	Ben. Birge	C. E. Davis	John Chapman	E. Franchere.
104	Sharon	Willmar	B. F. Jenness	C. D. Brown	Hugh Sanderson	Frank H. Bunker.
105	Shilo	Fargo, D. T.	F. A. Grant	Ed. Povett	John E. Haggart	F. L. Richter
106	Mt. Taber	Detroit	F. A. Johnson	E. G. Benke	Geo. Rank	Charles W. Dix.
107	Adoniram	Dodge Center	L. W. Needham	John Andrews	Jacob Dinsmore	L. Copersmith.
108	Relief	Dodge Center	I. E. Getman	Hector Gardner	John Tainter	W. R. Dresbach.
109	Sunset	Montevideo	Henry H. Heagy	Aaron J. Mullen	Edwin W. McCann	William B. Kittell.
110	Pickwick	Pickwick	Isas L. Finch	James P. Barry	Geo. U. Outhouse	E. C. Grant
111	Charm	Curver	E. H. Lewis	P. Wozzo	F. W. Hemming	John S. Nelson.
112	Excelsior	Minneapolis W	D. M. Goodwin	E. J. Davenport	C. E. Wides	William H. Halbert.
113	Excelsior	Excelsior	O. C. Meeker	G. C. Shuck	M. M. Maynard	Benjamin H. Gould.
114	Excelsior	Excelsior	A. L. Marsh	Robert Herren	William Scayles	W. H. Lawrence.
115	Excelsior	Excelsior	Geo. Bryant	Stephen Ives	A. McGowan	H. I. Simpson.
116	Excelsior	Excelsior	I. B. Graves	Henry C. Woodruff	M. C. Fitch	C. A. Van Fleet.
117	Excelsior	Excelsior	G. W. Dewey	E. Ayres	M. E. Wilcox	Geo. J. P. Flannery.
118	Excelsior	Excelsior	H. A. Durand	S. W. Laythe	F. R. Warner	Sim. S. Baken.
119	Excelsior	Excelsior	I. Goodwin	F. E. McLean	Geo. O'Neale	Paul Miller.
120	Excelsior	Excelsior	M. O. Wisle	C. H. Colman	Charles C. Handcock	Edwin Morton.
121	Excelsior	Excelsior	G. B. Alpertson	Thomas S. Morton	Sam. D. C.	R. O. Craig.
122	Excelsior	Excelsior	Joseph P. Johnson	Andrew J. Smith	Wm. D. C.	Eugene A. Smith.
123	Excelsior	Excelsior	Frank Miner	H. E. Enclis	F. J. Burnham	Samuel Partridge.
124	Excelsior	Excelsior	Geo. W. Savage	John L. Kellog	E. A. Bill	William I. Lewis.
125	Excelsior	Excelsior	Alonzo Wilson	James E. Kellog	John M. Sprague	Charles A. Williams.
126	Excelsior	Excelsior	F. S. Swart	Albert C. Clausen	F. F. Gladen	George A. Fridt.
127	Excelsior	Excelsior	J. Q. A. Braden	L. R. Wellman	John Ward Stone	J. W. Swamstrom.
128	Excelsior	Excelsior	O. Whitman	Frank M. Howard	Return B. Foster	James S. Johnson.
129	Excelsior	Excelsior	Jacob S. Bowers	Justus Ackerman	C. O. Woodruff	C. W. Bachman.
130	Excelsior	Excelsior	George S. Mix	Henry Hutchins	George H. Munro	E. A. Dapkins.
131	Excelsior	Excelsior	John House			
132	Excelsior	Excelsior				
133	Excelsior	Excelsior				

GRAND OFFICERS.

16 ELECTIVE GRAND OFFICERS OF THE GRAND LODGE OF MINNESOTA, FROM ITS ORGANIZATION IN 1853,
TO THE PRESENT TIME.

YEAR.	GRAND MASTER.	DEPUTY G. M.	SENIOR G. W.	JUNIOR G. W.	G. TREASURER.	G. SECRETARY.	No. Lodge.
1853.....	A. E. Ames†	A. Goodrich.....	D. F. Bravley.....	A. Van Vorhes.....	E. Casel.....	I. G. Lennon.....	2
1854.....	A. E. Ames†	D. F. Bravley.....	A. Van Vorhes.....	A. T. C. Pierson.....	E. Casel.....	H. Reynolds.....	2
1855.....	M. Sherman†	A. T. C. Pierson.....	C. T. Stearns.....	A. Van Vorhes.....	E. Casel.....	H. Reynolds.....	4
1856.....	A. T. C. Pierson.....	H. N. Sezer.....	Thos. Lombard.....	E. A. Hudson.....	E. Casel.....	H. Reynolds.....	4
1857.....	A. T. C. Pierson.....	Wm. H. Mewert.....	E. A. Hudson.....	William Lee.....	E. Casel.....	Geo. W. Prescott.....	4
1858.....	A. T. C. Pierson.....	D. B. Loomis.....	Frank Mantor.....	A. C. Smith.....	E. Casel.....	Geo. W. Prescott.....	19
Oct.—1858.....	A. T. C. Pierson.....	D. B. Loomis.....	Samuel E. Adams.....	Samuel E. Adams.....	E. Casel.....	Geo. W. Prescott.....	19
Oct.—1859.....	A. T. C. Pierson.....	D. B. Loomis.....	Samuel E. Adams.....	C. W. Thompson.....	E. Casel.....	Geo. W. Prescott.....	19
Oct.—1860.....	A. T. C. Pierson.....	D. B. Loomis.....	J. C. Whipple†.....	J. C. Whipple†.....	E. Casel.....	Geo. W. Prescott.....	19
1861.....	A. T. C. Pierson.....	J. C. Whipple†.....	L. E. Thompson.....	George Bradley.....	E. Casel.....	Geo. W. Prescott.....	19
*1863.....	A. T. C. Pierson.....	L. E. Thompson.....	C. H. Lindley.....	Wm. R. Rigby.....	E. Casel.....	Geo. W. Prescott.....	19
1864.....	Geo. W. Prescott.....	P. P. Hubbell.....	E. C. Wells.....	A. B. Curry.....	George L. Otis.....	A. T. C. Pierson.....	19
1865.....	Charles W. Nash.....	W. T. Rigby.....	G. B. Cooley.....	A. B. Curry.....	George L. Otis.....	C. W. Carpenter.....	19
1866.....	Charles W. Nash.....	R. A. Jones.....	Robert Stewart.....	S. E. Merrill.....	George L. Otis.....	Wm. S. Combs.....	19
1867.....	Charles W. Nash.....	R. A. Jones.....	S. R. Merrill.....	S. Y. Hyde.....	George L. Otis.....	Wm. S. Combs.....	19
Jan.—1869.....	Charles W. Nash.....	R. A. Jones.....	S. R. Merrill.....	S. Y. Hyde.....	George L. Otis.....	Wm. S. Combs.....	19
1870.....	Charles W. Nash.....	G. B. Cooley.....	S. Y. Hyde.....	Fred Jess.....	George L. Otis.....	Wm. S. Combs.....	19
1871.....	Charles W. Nash.....	C. Griswold.....	E. D. B. Porter†.....	Wm. Morford.....	George L. Otis.....	Wm. S. Combs.....	19
1872.....	G. B. Cooley.....	C. Griswold.....	J. N. Castle.....	J. P. Barum.....	George L. Otis.....	Wm. S. Combs.....	19
1873.....	C. Griswold.....	J. N. Castle.....	Edgar Nash.....	L. B. Cummings.....	George L. Otis.....	E. D. B. Porter†.....	12
1874.....	C. Griswold.....	J. N. Castle.....	Edgar Nash.....	L. B. Cummings.....	George L. Otis.....	E. D. B. Porter†.....	12
1875.....	C. Griswold.....	J. C. Braden†.....	L. B. Cummings.....	H. R. Wells.....	George A. Camp.....	E. D. B. Porter†.....	12
1876.....	J. C. Braden†.....	J. C. Braden†.....	H. R. Wells.....	A. J. Edgerton.....	George A. Camp.....	A. T. C. Pierson.....	2
1877.....	J. C. Braden†.....	J. C. Braden†.....	L. Z. Rogers.....	C. O. Ball.....	George A. Camp.....	A. T. C. Pierson.....	2
1878.....	E. W. Durant.....	H. R. Wells.....	C. H. Benton.....	C. N. Daniels.....	J. H. Thompson.....	A. T. C. Pierson.....	19

*No sessions of the Grand Lodge in 1862 or 1863.

†Deceased.

‡Expelled.

ABSTRACT OF RETURNS.

Number of Lodge.	NAME OF LODGE.	Reductions.				Additions.		Work.			Total Fees and Dues.	No. for next Report.
		Withdrawn.	Stricken from Roll.	Suspended.	Expelled.	Adjoined.	Restored.	Initiated.	Passed.	Raised.		
1	St. Johns.....	2	16			9	....	6	7	7	\$67 50	112
2	Cataract.....	2	3			1	1	1	5	6	111 00	204
3	St. Paul.....	2	3			1	6	....	1	4	75 50	142
4	Hennepin.....	2	4			1	9	....	4	4	102 50	201
5	Ancient Landmark.....	2	4			4	10	1	12	11	178 50	315
6	Dakota.....	2	3			3	3	1	1	1	87 50	77
7	Red Wing.....	2	3			2	3	1	7	8	83 00	134
8	Faribault.....	2	7			1	3	....	2	3	66 50	124
9	Mantorville.....	2	7					....	2	2	21 50	43
11	Mankato.....	2	5			9	....	5	2	2	68 00	129
12	Wapahata.....	2	4			1	2	....	1	1	31 50	64
14	Monticello.....	2	4			1	1	2	3	5	29 00	45
16	Hokah.....	1	1			2	....	4	3	3	34 50	54
17	Winona.....	1	6			1	8	....	4	7	84 00	153
18	Minneapolis.....	5	16			1	....	4	4	5	85 00	150
20	Caledonia.....	4	4			1	....	....	....	....	15 50	34
21	Rochester.....	4	12			1	3	1	6	5	84 00	140
22	Pleasant Grove.....	....	....			2	....	....	4	4	39 50	64
23	North Star.....	1	9			....	....	3	3	3	41 50	70
24	Wilton.....	1	....			....	....	....	2	2	15 00	26
26	Western Star.....	2	5			....	....	2	4	4	42 50	72
27	Blue Earth Valley.....	2	....			1	....	2	3	3	33 50	56
28	Clear Water.....	2	....			....	....	1	2	1	17 50	40
29	Morning Star.....	2	....			....	....	1	....	....	15 00	26
30	Anoka.....	4	2			3	....	1	1	1	40 50	81
31	King Hiram.....	1	1	1	2	....	....	6	2	....	20 50	26
32	Sakatah.....	1	3			....	....	....	....	....	17 50	40
33	Star in the East.....	4	....			5	....	4	5	5	64 00	110
34	Oriental.....	3	....			1	3	....	5	6	43 00	60
35	Mount Moriah.....	3	....			....	....	1	1	1	58 00	67
36	Preston.....	....	....			1	....	3	4	7	24 00	98
37	Mystic Tie.....	3	....			....	....	....	....	....	24 00	48
38	Washington.....	3	....			1	....	2	1	1	17 50	30
39	Fidelity.....	3	....			1	6	....	5	6	64 50	119
40	Carnelian.....	5	....			....	....	2	3	3	61 50	111
41	Herman.....	....	4			3	....	4	4	5	42 50	66
42	Hope.....	3	14			1	....	4	2	5	27 50	43
43	Harmony.....	1	5			....	....	2	1	1	25 50	48
44	King Solomon.....	4	....			1	....	2	1	1	38 50	71
45	Union.....	2	....			1	3	....	8	9	57 00	76
46	Evergreen.....	1	2			....	....	3	3	3	57 00	76
47	Concord.....	1	....			....	....	....	....	....	25 00	37
48	Social.....	10	....			2	4	....	6	6	13 00	30
49	Rising Sun.....	1	2			2	4	....	6	6	50 00	74
50	Watertown.....	5	1			....	....	2	2	2	50 50	91
51	Acacia.....	13	....			....	....	4	2	3	35 50	66
52	Cannon River.....	....	....			1	....	2	1	1	21 50	38
53	Nicollet.....	3	....			....	....	4	5	7	37 50	53
54	Zion.....	1	3			....	....	2	2	2	50 00	91
55	Meriden.....	1	....			1	....	....	....	....	15 00	30
56	Blue Earth City.....	....	....			1	....	5	3	5	71 00	122
57	Spring Valley.....	2	....			4	2	....	3	2	32 00	62
58	Temple.....	....	....			....	....	1	5	1	48 00	73
59	Star in the West.....	....	....			1	4	....	7	6	25 00	47
60	Ashlar.....	1	....			2	1	....	3	7	51 50	84
61	Star.....	....	3			....	....	1	1	1	21 00	44
62	Illustrions.....	6	....			1	1	....	1	4	24 00	46
63	Chain Lake.....	....	....			2	....	2	3	3	50 00	85
64	Golden Rule.....	2	....			....	....	6	3	3	30 50	43
65	Madellia.....	2	....			1	....	....	1	1	13 00	25
66	Corinthian.....	4	....			....	....	1	1	1	15 00	27
67	Mystic Star.....	3	....			1	1	....	1	6	24 00	43
69		....	....			....	....	4	6	6	34 00	40

ABSTRACT OF RETURNS.—(CONTINUED.)

Number of Lodge.	NAME OF LODGE.	Reductions.				Additions					Work.					Total Fees and Dues.	No. for next Report.
		Withdrawn.	Str. cken from Roll.	Suspended.	Expelled.	Died.	Adjoined.	Restored.	Initiated.	Passed.	Raised.						
71	Paynesville.....	2						1							\$17 50	36	
72	Lansing.....	1						3	1						9 00	18	
73	Brownsville.....	1	4						1	1	1				7 50	10	
74	Minneiska.....	1													9 50	16	
75	Eureka.....	2				1	2	1	4	3	3	2			30 00	46	
76	Joppa.....	2							3	3	3	2			24 00	34	
77	Tuscan.....	2					2		3	3	3	3			29 50	50	
78	Mystic Circle.....	3					1			1	2	2			6 50	12	
79	Palestine.....	3					3		3	2	2	2			34 00	63	
80	Henderson.....	1					1		3	5	5	5			29 00	33	
81	Constellation.....	1						1	2	2	2	4			26 00	43	
82	Howard.....	1					2		2	1	1	1			18 00	29	
83	Huram Abi.....	4	3			1	1		3	4	3	3			36 00	58	
84	Orient.....	1													12 00	27	
85	High Forest.....	1							6	4	6	6			24 50	21	
86	Tyrian.....	1	2				1		6	6	8	8			46 00	61	
87	Doric.....	1				1	1	1	2	3	3	3			30 00	49	
88	Golden Fleece.....	1				1	7		14	12	13	13			73 00	88	
89	Good Faith.....	2					2		2	1	1	1			9 50	14	
90	Antiquity.....	1					2		1	1	1	1			18 50	38	
91	Fraternity.....	2							3	3	2	2			19 50	25	
92	Unity.....	1													16 50	33	
93	Keystone.....	2					1			2	3	3			28 50	49	
94	Sherburne.....	3				1				1					22 50	43	
95	Libanus.....	1	2				3								17 00	37	
96	Prudence.....	5	1	1			5	5	3	2	2	2			12 00	19	
97	Charity.....	1				1			3	3	4	4			26 00	36	
98	Corner Stone.....	1					1		7	3	5	5			38 00	47	
99	Aurora.....	5	2				2		3	3	4	4			30 00	46	
100	Fraternity.....	3				1			3	1	1	1			21 00	40	
101	Lebanon.....	1		1	1		4		2	1	2	2			17 50	31	
102	Bethel.....	2					1	1	2	1					9 00	13	
103	Sharon.....	1	2			1	1			2	2	2			20 00	35	
104	Shilo.....	2							2	3	3	3			25 50	38	
105	Mount Tabor.....	2				1			1	2	3	3			20 00	33	
106	Adoniram.....	1	2				1		1	2	2	2			15 50	26	
107	Relief.....	4				2	1		4	4	4	4			40 50	66	
108	Sunset.....	10					1		2	2	2	2			16 50	25	
109	Pickwick.....	1					1		2	3	3	3			18 00	24	
110	Carver.....	2					1		3	2	1	1			17 00	26	
111	Khurum.....	1							11	11	10	10			67 00	80	
112	Excelsior.....	1					1		4	4	3	3			22 50	27	
113	Ben. Franklin.....	2				1	3		2	1	2	2			11 50	18	
114	Elgin.....	1					2			1	1	1			25 00	49	
115	La Fayette.....	2	2						4	3	3	3			18 50	20	
116	Granite Falls.....	1					1		1	2	2	2			12 50	18	
117	Newport.....	1					1		2	3	2	2			13 50	17	
118	Delta.....	2		1			1		1	4	4	4			19 00	24	
119	Bismarck.....	1							5	6	5	5			23 50	20	
120	Grand Meadow.....	1													10 00	22	
121	Kellogg.....	1					1		2	2	2	2			16 50	24	
122	Prairie.....	1					2		1	2	3	3			13 50	18	
123	Janesville.....	1					1			1					10 50	20	
124	Winslow Lewis.....	1							4	4	5	5			22 50	29	
125	Moorhead.....	1							3	1	1	1			12 00	15	
126	Centennial.....	1													7 50	15	
127	Josephus.....	2					6		4	5	4	4			17 50	20	
128	Swift.....	1		1		1	1		3	4	4	4			16 00	15	
129	Arcturus.....	1							5	5	5	5			.....	22	
130	Alma.....	1							14	14	13	13			41 00	23	
131	Humboldt.....	6							6	5	4	4			15 00	13	
132	Golden Sheaf.....	1							8	2	2	2			12 00	15	
133																	
129		332	150	10	4	44	204	28	349	363	374	\$3,025 50			6,739		

DIRECTORY OF GRAND LODGES.

COMPLIED FROM THE LATEST DATA.

GRAND LODGE.	GRAND MASTERS.		GRAND SECRETARIES.	
	Name.	Residence.	Name.	Residence.
Alabama	Palmer J. Pillans.	Mobile.	Daniel Sayre	Montgomery.
Arkansas	John F. Hill	Clarksville.	Luke E. Barber	Little Rock.
British Columbia	Frederick Williams.	Esquimalt.	Eli Harrison	Victoria.
Connecticut	Dwight Phelps.	West Winsted.	Jos. K. Wheeler	Hartford.
California	John Mills Brown.	Vallejo.	Alexander G. Abel	San Francisco.
Colorado	Cornelius J. Hart.	Pueblo.	Edward C. Palmerlee	Georgetown.
Canada	W. H. Weller.	Cobourg.	J. J. Mason	Hamilton.
Delaware	Thomas N. Williams.	Seaford.	William S. Hayes	Wilmington.
Dist. Columbia	E. G. Davis	Washington.	Wm. R. Singleton	Washington.
Dakota	George H. Hand.	Yankton.	W. E. Caton	Elk Point.
Florida	Enos Wasgate.	Jacksonville.	Dewitt C. Dawkins	Jacksonville.
Georgia	James M. Mobley.	Hamilton.	J. E. Blackshear	Macon.
Indiana	Andrew J. Hay.	Charleston.	John E. Bramwell	Indianapolis.
Illinois	Joseph Robbins.	Quincy.	John F. Burrill	Springfield.
Iowa	Z. C. Luse.	Iowa City.	T. S. Parvin	Iowa City.
Idaho	E. A. Stevenson.	Pioneer City.	Charles Hinrod	Boise City.
Indian Territory	G. McPherson.	Caddo.	R. P. Jones	Caddo.
Kentucky	R. M. Farleigh.	Hopkinsville.	John M. Todd	Louisville.
Kansas	John Guthrie.	Topeka.	John H. Brown	Wyandotte.
Louisiana	Samuel J. Powell.	St. Fra'sville.	James C. Batchelor.	New Orleans.
Maine	Edward L. Burnham.	Saco.	Ira Berry	Portland.
Massachusetts	Charles A. Welch.	Waltham.	Charles H. Titus	Boston.
Maryland	J. H. B. Latrobe.	Baltimore.	Jacob H. Medairy.	Baltimore.
Michigan	John W. Finch.	Adrian.	E. I. Garfield	Detroit.
Missouri	Thos. C. Ready.	St. Louis.	John D. Vincil	St. Louis.
Mississippi	John Y. Muny.	Ripley.	J. L. Power	Jackson.
Montana	Wm. A. Clark.	Deer Lodge.	Cornelius Hedges.	Helena.
Manitoba	George F. Necomb.	Winnipeg.	John H. Bell	Winnipeg.
New Hampshire	John J. Bell.	Exeter.	George P. Cleaves.	Concord.
New Jersey	Marshall B. Smith.	Passic.	Joseph H. Hough.	Trenton.
New York	Joseph L. Couch.	Brooklyn.	James M. Austin.	New York.
North Carolina	Horace H. Munson.	Wilmington.	Donald W. Bain.	Raleigh.
Nebraska	George W. Lininger.	Omaha.	Wm. R. Bowen.	Omaha.
Nevada	Merrill P. Freeman.	Elko.	S. W. Chubbuck.	Gold Hill.
New Mexico			David J. Miller.	Santa Fee.
New Brunswick	Robert F. Clinch.	St. John.	Wm. F. Bunting.	St. John.
Nova Scotia	J. Wimburn Laurie.	Halifax.	Benjamin Curran.	Halifax.
Ohio	W. N. Cunningham.	Newark.	John D. Caldwell.	Cincinnati.
Oregon	Robert Clow.	Dallas.	R. P. Earhart.	Portland.
Pennsylvania	Robert Clark.	Philadelphia.	John Thompson.	Philadelphia.
P. Edward Island	John Yeo.	Port Hill.	B. Wilson Higgs.	Charlottetown.
Quebec	Melbourne M. Tait.	Montreal.	J. H. Isaacson.	Montreal.
Rhode Island	Charles R. Cutler.	Warren.	Edwin Baker.	Providence.
South Carolina	W. G. DeSaussure.	Charleston.	Charles Inglesby.	Charleston.
Tennessee	E. Edmundson.	Pulaski.	John Frizzell.	Nashville.
Texas	Norton Moses.	Strickland.	Geo. H. Bringham.	Houston.
Utah	John S. Scott.	Salt Lake City.	Christopher Diehl.	Salt Lake City.
Vermont	Henry M. Smith.	Rutland.	Henry Clark.	Rutland.
Virginia	Richard Parker.	Winchester.	Wm. B. Isaacs.	Richmond.
Wisconsin	J. C. P. Cottrill.	Milwaukee.	J. W. Woodhull.	Milwaukee.
Washington Ter.	Robert C. Hill.	Couperville.	Thomas M. Reed.	Olympia.
West Virginia	George Baird.	Wheeling.	O. S. Long.	Wheeling.
Wyoming Ter.	Fred. E. Addoms.	Cheyenne.	Wm. G. Tonn.	Evanston.

REPORTS OF DISTRICT DEPUTY GRAND MASTERS.

REPORT FROM DISTRICT NO. FIVE.

R. W. I. INGMUNDSON, OF AUSTIN, DIST. DEP. G. M.

OFFICE OF D. D. G. M., DISTRICT No. 5,
AUSTIN, MINN., Dec. 31st, 1877.

To the R. W. E. W. Durant, D. G. M.:

DEAR SIR AND BROTHER:—As District Deputy, I beg leave to submit the following report:

On the 27th day of March, 1877, assisted by R. W. A. T. C. Pierson, and R. W. D. B. Loomis, I conducted a District Lodge for instruction, at Masonic Hall, Austin, which was represented by the Masters and Wardens of all the Lodges of the west half of my district, to-wit: Western Star Lodge, No. 26, Fidelity Lodge, No. 39, Spring Valley Lodge, No. 58, Lansing Lodge, No. 72, Eureka Lodge, No. 75, LaFayette Lodge, No. 116, and Grand Meadow Lodge, No. 121, together with a large number of brethren.

The work was exemplified on all of the degrees as well as opening and closing the Lodge and the lectures.

This was a cherished scheme of our lamented Grand Master Braden, who had promised to honor us with his presence, but was prevented by sickness.

I deem the plan a good one, and if followed up, will have a tendency to promote the establishment of uniformity of work. Before the Lodge was closed, it was unanimously agreed to celebrate St. John's day by a pic-nic at Albert Lea.

On Monday, the 25th day of June, agreeable to previous arrangement, we held a Masonic Pic-nic at Albert Lea, which was represented by delegations from all the Lodges in the District, and greatly enjoyed by the brethren and their families.

Too much credit cannot be given the brethren of Albert Lea for their hospitality.

Such gatherings I deem of great benefit to the craft, as they tend the more firmly to strengthen the "mystic tie."

Owing to ill health, I have not been able to visit all the Lodges in my District, but as far as I have been able to ascertain, they are nearly all in a flourishing condition.

In the month of May, a Dispensation was granted by the Grand Master to a number of brethren, in Lyle, Mower county, to be designated Alma

Lodge. The Dispensation was sent to me, and I proceeded to Lyle, inspected their hall, and after the usual preliminaries, delivered the Dispensation to Bro. Jacob S. Bowers, W. M. I have visited Alma Lodge twice, and seen the degrees conferred, and am happy to report that the brethren are well skilled, and their Lodge room snug and secure.

All of which is respectfully and fraternally submitted.

I. INGMUNDSON,

D. D. 5th Dist.

REPORT FROM DISTRICT NO. SIX.

R. W. THOS. MONTGOMERY, OF ST. PETER, DIST. DEP. G. M.

LIST OF LODGES.

Hing Hiram, No. 31.....	Jordan, Scott county.
Sakatah, No. 32.....	Waterville, LeSueur county.
King Solomon, No. 44.....	Shakopee, Scott county.
Union, No. 45.....	LeSueur, LeSueur county.
Concord, No. 47.....	Cleveland, LeSueur county.
Nicollet, No. 54.....	St. Peter, Nicollet county.
Henderson, No. 80.....	Henderson, Sibley county.
Antiquity, No. 91.....	Redwood Falls, Redwood county.
Keystone, No. 94.....	Sleepy Eye Lake, Brown county.
Charity, No. 98.....	New Ulm, Brown county.
Delta, No. 119.....	Marshall, Lyon county.

ST. PETER, MINN., Dec. 22d, 1877.

Hon. E. W. Durant, Grand Master, Stillwater :

M. W. SIR AND BRO. :—I have the honor to herewith submit my fourth annual report, as D. D. G. M.

Having heretofore visited from one to three times most of the Lodges in my District, and deem it unnecessary the present year to renew my visitations, especially in view of the time and expense required, I have only officially visited five Lodges; but from the others I have received in nearly every case full and satisfactory reports within the past month.

Every facility has been afforded me by the officers of the various Lodges to enable me to obtain a full and correct knowledge of their true condition, and I gladly testify to their uniform kindness and courtesy. While these visits have been a source of much real pleasure to me, I trust they have not been unprofitable to the brethren visited.

On the 16th of February last, by direction of the Grand Master, I had the honor of constituting Josephus Lodge, No. 128, at Mapleton, in Blue Earth county, and of installing its officers, a report of which was made at the time.

I visited No. 31, at Jordan, Dec. 13th. It numbers about 30 members, many absent. The J. W. is the only officer in its jurisdiction authorized

to open a Lodge, all others having left. By permission of the Grand Master, this Lodge was removed from Belle Plaine about three months ago. It now occupies a comfortable and reasonably well furnished hall, 24x40 feet, besides outer rooms, and I doubt not will rapidly prosper, as the outlook is quite encouraging. We conferred the F. C. degree on one of four E. A. recently admitted. Found Register, Records and Account Books well kept. Has cash on hand, \$100, other assets \$200; liabilities, \$45. Over \$100 was expended in fitting up the new hall, the past year.

No. 32, at Waterville, I could not conveniently visit. I am informed that its hall is fitted up in handsome style, and that the records and other books are properly kept. For various reasons, some of which I deem trivial, no meetings have been held for several months. A question of jurisprudence has caused some difference of opinion, and given rise to some feeling. The question was recently referred to me, but being unauthorized to decide such, I advised that the whole matter be referred to you. The Lodge is in good condition, financially, and hopes for more success the coming year.

I visited No. 44, at Shakopee, Dec. 12, and presided at the annual election of officers. Was highly pleased at the general appearance of things, and believe the Lodge to be in good hands. Has a membership of 77, attendance fair. Hall, 23x60 feet, elegantly furnished. New F. C. pillars and steps, a marble top altar, and other improvements added the past year at an expense of \$200. Records, Register and Account Books neatly kept, and fully posted. Grand Lodge proceedings to date, on hand, nicely bound. Assets over liabilities, \$450, one-half of which is in cash.

No. 45, at LeSueur, has had a prosperous year. Several members have been added to the roll. Occupies an excellent hall. Is in good working order. Officers live men and well posted. Has considerable assets.

I visited No. 47, at Cleveland, July 21st, and publicly installed its officers. The old hall has become so unsafe, that the brethren have determined to erect another, 22x35 feet, the coming spring, and already have provided the material. Meetings have been held monthly; attendance small; work light. Funds all invested in building material.

No. 54, at St. Peter, has had a quiet year, only a few degrees conferred. Meetings kept up regularly, but rather thinly attended. Hall large and well furnished. Records and Account Books posted to date. Has lost its Register and needs a new one. Has several hundred dollars assets over liabilities.

No. 80, at Henderson, has taken in five members the past year. Average attendance, 12. Hall, furniture and books in good order.

No. 91, at Redwood Falls, meets regularly, occupies a good hall, well furnished, books and furniture kept in good order. Has thirty-eight members. Attendance small. Finances fair. Conferred two degrees the past year.

No. 94, at Sleepy Eye Lake, has 48 members. Conferred five degrees the past year. Has a fine building of its own, well arranged for Lodge purposes. Books fully posted; officers competent; interest increasing as winter approaches. Gross assets, \$2,864.45, including value of building, estimated at \$2,300. Liabilities, \$1,135, on building.

No. 98, at New Ulm, is reported highly prosperous. Meets regularly in well equipped hall. Books are properly kept; officers experienced and fully competent.

No. 119, at Marshall, is doing reasonably well. Has 22 members. Conferred nine degrees the past year. Average attendance 12. Assets, \$200; liabilities, \$125. Some little friction experienced last spring, is being removed, and the prospect for perfect harmony and financial prosperity in the near future is encouraging.

The above is a hasty outline of the present condition of the Lodges of this District, so far as I am enable to judge. For more detailed information I must refer you to my former reports, as a repetition seemed unnecessary.

With the exceptions noted, peace and harmony seem to prevail. The sublime teachings of our order are being felt, and are practiced in the lives and conduct of our membership. Brotherly Love, Relief and Truth seem to actuate and animate every breast. The locust scourge affected no less our brethren than the rest of the community, and we all rejoice together in this section of the State, that our kind Grand Master has removed them from our midst. Soon after the close of the last Grand Lodge, I was appealed to by our late Grand Master, to assist, from the Lodges of this District, some of our needy brethren in the southern counties with supplies of wood, clothing and other necessities for their comfort during the winter. The Lodges responded willingly, but being informed, that owing to the mild winter, no suffering would be experienced that could not be provided for at home. No collections were made or forwarded. I have known of several instances, however, where private assistance has been rendered, and much distress thereby alleviated.

I cannot close without recording my deep sorrow in common with the entire fraternity of the State, at the loss, in middle life, of our late beloved Grand Master Braden. May the thousand Masons who surrounded his final resting place, last Sabbath evening, together with all who knew his upright life, devoted to God and humanity, emulate his virtues, and when labor ends below, share with him in the rewards of the faithful, above.

While conscientiously endeavoring to promote the usefulness of our order in this District, and to elevate the standard of Masonry, and to promulgate its fundamental principles, I fear I have but very imperfectly fulfilled the object of my appointment, and yet hope some beneficial results will follow to the Lodges with which I have had the honor to be officially identified.

Truly and fraternally yours,

THOS. MONTGOMERY,
D. . D. . Grand Master, 6th District.

APPENDIX

APPENDIX A.

Foreign Correspondence.

To the M.: W.: Grand Lodge of Minnesota :

The Committee on Foreign Correspondence respectfully presents the following report :

We have since the last Annual Communication received the proceedings of forty-five Grand Lodges, have examined each one, and marked passages in nearly all of them for incorporation in this report, adhering to our custom in the matter of extracts, presenting literal quotations.

The following table indicates the latest proceedings received and the date of the Annual Communication.

Alabama.....	December, 1876.	New Hampshire.....	May, 1876.
Arkansas.....	October, 1876.	New Jersey.....	January, 1877.
British Columbia ...	February, 1877.	New York.....	June, 1877.
Connecticut.....	January, 1877.	North Carolina,....	December, 1876.
California.....	October, 1876.	Nebraska.....	June, 1876.
Delaware.....	October, 1876.	Nevada	November, 1876.
Dist. of Columbia,	November, 1876.	Nova Scotia.....	June, 1876.
Dakota.....	June, 1877.	New Mexico.....	August, 1877.
Florida.....	January, 1877.	Ohio.....	October, 1876.
Georgia.....	October, 1876.	Oregon	June, 1877.
Indiana	May, 1877.	Pennsylvania	December, 1876.
Iowa.....	June, 1877.	Quebec.....	September, 1876.
Idaho	December, 1876.	South Carolina.....	December, 1876.
Indian Territory...	September, 1876.	Tennessee.....	November, 1876.
Kentucky	October, 1876.	Texas.....	December, 1876.
Kansas.....	October, 1876, 1877.	Utah.....	November, 1876.
Louisiana	February, 1877.	Vermont.....	June, 1876.
Maine	May, 1877.	Virginia.....	December, 1876.
Massachusetts	December, 1876.	Wisconsin.....	June, 1877.
Maryland	May, 1877.	Washington Ter...	September, 1876.
Mississippi	February, 1877.	West Virginia.....	November, 1876.
Montana.....	October, 1876.	Wyoming Territory,	October, 1876.
Manitoba.....	September, 1877.		

Colorado meets in September, Illinois and Missouri in October; we hope to receive their proceedings before we close this report; Michigan meets in January, we wrote to the Grand Secretary, asking for a copy of the proceedings, have received no reply.

St. Johns, New Brunswick, has suffered terribly from fire, and suppose the proceedings were not printed.

Prince Edwards Island, as the youngest Grand Lodge, is excusable—"haven't the hang of the school house," as yet.

Rhode Island prints when it gets a "good ready."

Which comprises the list to date; should any of the missing proceedings be received in time, a notice will be given in an "Addenda."

ALABAMA, 1876.

The Fifty-sixth Annual Communication of the Grand Lodge of Alabama, was held at Montgomery, December 4th, and closing on the 7th.

Two hundred and eleven Lodges represented.

Four hundred and eighteen on the roll.

M. W. Palmer J. Pillans, G. M., presiding.

Seven Dispensations for new Lodges issued during the year.

Among the decisions reported by the Grand Master we note :

1. That a dimit conditioned upon the payment of dues is no dimit, but that a brother should have paid his dues before the Lodge should entertain his application, and that a brother so conditionally dimitted is responsible for dues to the Lodge, subsequently accruing, and that the Lodge cannot make good the dimit by subsequently remitting all dues.

2. That unless the by-laws of a Lodge refuse to allow dimitted Masons to visit it—a member dimitting from it does not lose his right to visit it.

4. That charges being preferred against a Secretary of a Lodge, he cannot act as such on his trial; but another must be appointed "*pro hac vice*."

7. That when the Grand Lodge has at any time revived a dormant Lodge, it revived it with its entire membership at the time of forfeiture of charter, except as to those who might have paid their dues to the Grand Secretary and taken his certificate during dormancy—these remain unaffiliated Masons; and that the funds so collected by the Grand Secretary belong to the Grand Lodge in trust for the creditors of the Lodge, if there be any.

8. That a brother in good standing, owing nothing to the Lodge, being

granted a dimit, is *ipso facto* unaffiliated, the certificate being only evidence of good standing in his Lodge at the date of dimit.

9. That a Lodge, if it wishes may perform the last rites for an unaffiliated Mason. No law forbids it.

13. That an election held when neither Master nor Wardens were present, was void.

16. That a Lodge receiving and acting upon a petition not accompanied by the required fee, *in cash*, renders itself liable to the discipline of the Grand Lodge.

The following passages from the address we especially commend to our readers :

I deem it proper here to urge upon the W. Masters of the several Lodges under this jurisdiction to comply with the edict of this Grand Lodge, which requires the W. M. of a Lodge either to read or cause to be read to his Lodge the proceedings of the Grand Lodge as they are annually received. This edict was made that the officers and members of the Lodges might not be in ignorance of the edicts of the Grand Lodge, but in addition if it was universally complied with, the presiding officers would be able readily to direct the business of their several Lodges and less confusion, such as comes only to the knowledge of the G. M., would arise.

It is idle for us to proclaim our virtues, if we practice them not. Should a brother be distressed, do we console him? Should he be vilely spoken of, do we defend him? Should he need good counsel and advice, do we give it to him? If reviled of men, do we go to him and ascertain the truth, or do we not rather shun and avoid him, even "passing by on the other side," although we do not repeat the slanders reported of him? There is no one so entirely bad but that there is some good in him, and we, as Masons, are banded together, to cultivate what is good, that the bad may be overcome thereby.

We notice that a resolution was adopted to furnish a copy of the address to a daily newspaper for publication. Twenty years ago there could not be found in a Masonic body any one who would for a moment entertain such a proposition. The address in question is certainly a most excellent one, but what has the general public to do with the address of a Grand Master? We may be in error, but our idea is that Masons are giving too much notoriety to their doings through the medium of the secular press.

The Grand Secretary offered a series of resolutions on the "negro question," which were referred to a special committee, to report "as soon as practicable." The committee did not report.

Although the Grand Lodge of Minnesota has put itself on the record with reference to this question, yet we present a part of

the resolutions proposed to the Grand Lodge of Alabama, as a —curiosity.

2. Masonry was originally, what it is mainly to-day, a social institution; intended for those who daily mingled together in the ordinary walks of life, in business, in pleasure, and in the family circle; into which it is not credible that any one of the negro, or of any other of the inferior races, could have been admitted.

3. That negroes have of late years been admitted into Lodges of Free Masons, is due, it is believed, to the sympathy which has been excited for them by anti-slavery societies generally, and particularly by those of the United States, and that any were admitted during the revolutionary war, by traveling Lodges belonging to the British army, was due to the feeling which existed at that time against the American patriots; a proceeding entirely at variance with the object of the formation of such Lodges, they having no right to confer the degrees upon any citizen or resident of the country in which they might be sojourning, but only upon members of the army to which such Lodges belonged.

4. Although it is usually said that Masonry is universal, and that in every clime Masons are to be found, yet it is only universal so far as the Caucasian race has carried it into every quarter of the globe; and if that race has sometimes admitted negroes, and others of the inferior races, it has been done in violation of the original and fundamental laws of the fraternity.

5. In view, therefore, of these facts, indisputable as they are conceived to be, the Grand Lodge of Free and Accepted Masons of Alabama seizes the present as a fit and proper occasion, to declare its purpose, under no circumstances whatever, to acknowledge the legality of negro Masons, such acknowledgment being foreign to the original purpose of the fraternity, and introducing an element of demoralization into the society.

We opine that Bro. Sayre wrote his resolutions in a hurry; we know him to be an ardent, devoted Mason. While we recognize Masonry as a "social institution," yet it is not exclusively so; our good brother doubtless knows, as we do, divers members of the craft who are white, that would not be admitted to the "family circle."

"That negroes have of late years been admitted"—we never knew that in the history of Masonry there ever was a period when negroes were not admitted.

Our reading does not warrant us in arriving at the same conclusion as Bro. Sayre in his "3."

"Caucasian race," we never saw the phrase in any of the earlier Masonic books, but have seen the phrase, "free-born." About one hundred years ago the Grand Lodge of England con-

sidered the initiation of Omdit-ul Omrah Bahauder, a Hindoo, of so much importance, as demonstrating the universality of Masonry, that she sent him a copy of the "Book of Constitutions superbly bound," and a "blue apron, elegantly decorated," and gave to the initiating officer the rank of a "Past Grand Officer" of the Grand Lodge.

We submit that our Alabama brethren are the first to deny the long vaunted boast of Masons that the institution is universal.

In this part of the country we have been taught not to go behind the returns, that we cannot discriminate, but must accept the whole or none, now, if our Alabama brethren have had the same teachings, we cannot understand upon what principle they can recognize any of the Lodges outside of the United States, for they all do it, make Masons of negroes, and so to does several of our own Lodges.

We remember having heard that within the last fifteen years, the Nassau brethren were recognized by Alabama Masons, and negroes were made in that Lodge; but enough, let us stick to the universality of Masonry, the free-born restriction, and the ballot box, is amply sufficient to protect the craft from unworthy members.

From the Report of the Committee on Suspensions, Expulsions and Appeals, we quote, and wish that the extract was printed in letters of gold and suspended where it would meet the eye of Masons in their daily avocations, for the truths therein contained cannot be too firmly impressed.

In conclusion, your committee asks permission to observe that there is daily, hourly necessity for us as Masons, to "put a bridle on the tongue." A careless remark may at times do incalculable mischief. A single word, spoken at some particular juncture, may blast reputation as the fire of the Heavens scorches the majestic tree, and dries up its fountain of life. To appreciate the importance of circumspection in respect of our intercourse with each other, and with profanes, let us keep in mind the fact that human influence is well nigh measureless. A casual remark is often like the pebble tossed upon the water in repose; the tiny circlets of wave expand and widen, and spread, and continue to extend until, in the distance, they are lost to view. The cases are analogous.

Again; let us be careful how we plight our word as Masons. Some are entirely too free in the use of Masonic pledges. Too frequently that expression, "on the word of a Mason" leaps from the tongue with the

agility of a startled hare. Such should not be the case. A Masonic pledge should never be lightly given, but once given, should be held as most sacred. This observation is suggested by almost daily experience, and it is trusted that its presence here will not be deemed amiss. To discuss the effect of common violation of Masonic pledges, would be as superfluous as would an argument to prove that "round" is not "square." The foregoing observations are not censoriously but kindly intended, and are made use of because disregard of such leads surely to strifes and trials. It must be apparent that the great source of ills like these, is remissness in guarding our portals. The question, how is it that we sometimes, nay, often find such miserable material in our grand old edifices? finds its solution, for the most part, in that remissness.

The position of Grand Chaplain is not a sinecure in the Grand Lodge of Alabama, we notice that at the opening, each calling off, and resumption of labor, "prayer by the Grand Chaplain;" we like the practice.

Bro. Oliver S. Beers presented an excellent report on Foreign Correspondence, embracing a review of the proceedings of thirty-eight Grand Lodges; much to our regret, Minnesota is not noticed, we know that three copies were mailed to the Grand Secretary.

We can spare space but for one extract; under the head of Canada, he says:

We regret to learn that this Grand Lodge, so recently emerged from one contest of jurisdictional opposition, but satisfactorily settled in the full recognition of the existence and rights of the Grand Lodge of Quebec—should again be troubled with internal contest. The strange, and to us unmitigated imposture attempted in the movement to erect a new Lodge within her territory, the so-called Grand Lodge of Ontario, has caused our venerable sister of Canada again to call her hosts of true men to the rescue of true Masonry from the hands of the vandals of clandestine ambition.

The movement was made with premeditation and power; and but for the skill, dignity and power by which Grand Master Kerr met and frustrated their well laid schemes the Grand Lodge of Canada might have suffered disruption. But we think the evil has been met and overcome.

M. W. Palmer J. Pillans, of Mobile, Grand Master; and
R. W. Daniel Sayre, of Montgomery, Grand Secretary,
were each re-elected.

Bro. William T. Walthall, Mobile, Chairman Committee on Foreign Correspondence.

ARKANSAS, 1876.

The Thirty-eighth Annual Communication of the Grand Lodge of Arkansas, was held at Little Rock, commencing October 9th, and closing October 11th, 1876.

Eighty-two Lodges represented.

Three hundred and thirty-nine on the roll.

M. W. M. L. Bell, G. M., presiding.

Six Dispensations for new Lodges issued during the year.

Curious cases are sometimes referred to a Grand Master for decision; here is one:

5. A brother dimitted from Cane Hill Lodge in 1861, to go to Missouri: the Lodge had no seal. The brother petitioned a Lodge in Missouri for membership, and was rejected because his dimit had no seal. He applied to Cane Hill Lodge for a certificate of the fact that it had no seal. It was forwarded to him, but before it reached him he returned to his old home, leaving his dimit on file in the Missouri Lodge. He then petitioned for membership in his parent Lodge, and was rejected because he could not produce his dimit, but made proof of its being mislaid by the Missouri Lodge. It was then decided that he had never lost his membership in Cane Hill Lodge, but was admitted and charged up with five years' back dues, and complains of this.

I answer. He was regularly dimitted from Cane Hill Lodge, and when he returned from Missouri he was a non-affiliated Mason, and could only become a member of the Lodge in the mode prescribed in the by-laws, and the Lodge had no right to charge him with back dues.

Another decision as reported:

7. A candidate living in another State, across the line, desires to petition a Lodge in Arkansas for initiation. Can the Arkansas Lodge acquire jurisdiction of him by the consent of the nearest Lodge in the sister State?

Answer—No. He must have the consent of the Grand Master or of the Grand Lodge of the State where the candidate lives.

What has the Grand Master to do with the question? Verily this jurisdictional question is enlarging its borders.

From the report of the "Committee on Masonic Law and Usage," we extract:

"An habitual non-affiliated Mason is not a worthy brother of any degree, and is entitled to none of the rights, benefits and privileges which belong to worthy brother only, and contributes nothing to the fraternity in its organized form. Subordinate Lodges, through courtesy, generally allow non-affiliated Masons all the rights and benefits of all the side degrees and

funeral honors, there being no penalty on subordinate Lodges for allowing it. It encourages non-affiliated Masons to remain so.

* * * * *

We find the law correctly stated in the first proposition, and decide that wilfully non-affiliated Masons have no rights, and should not be buried as Masons, or allowed to visit Lodges. The courtesy of visitation which subordinate Lodges extend in such cases is within their discretion. But this courtesy should not be extended to relief or Masonic sepulture. We have nothing to do with side degrees. They are excrescences over which this Grand Lodge takes no jurisdiction. There is nothing of legislation needed; let the Lodges enforce our present laws.

* * * * *

We decide that this Grand Lodge is sovereign, with a right of superintending control over all its subordinates, and any member feeling himself aggrieved by any action of the Lodge in any case affecting his interests, or that of the fraternity, has a right of appeal, and the pecuniary affairs form no exception.

* * * * *

And we are of opinion that in some cases a Mason may live out of the jurisdiction and be a member here. For instance, if one of our members should move to another jurisdiction, he might choose to pay his dues and retain his membership here, and would have the right to do so. Again, another jurisdiction might waive its rights and allow a man to be made a Mason in our Lodge. In such case the subject is a member here. We are of opinion that any member of a Lodge may hold office therein.

A capital Report on Foreign Correspondence was presented by a new reporter—Bro. Geo. Thornburgh, we hope he will be continued—embracing a review of the proceedings of thirty-four Grand Lodges, among which Minnesota has a place.

Under the head of Canada, he says:

A few of the craft became dissatisfied with the Grand Lodge of Canada, and thought they would put up one to their notion, without authority of any body else; and without any respect for Masonic law or usage, they announced themselves "The Grand Lodge of Ontario." About fifty of the instigators and aiders of the monstrosity were expelled from all the rights and privileges of Masonry.

M. W. M. M. McGuire, of Dardanelle, was elected Grand Master; and

R. W. L. E. Barber, Little Rock, re-elected Grand Secretary.

BRITISH COLUMBIA, 1877.

The Sixth Annual Communication of the Grand Lodge of

British Columbia was held at Victoria, commencing February 17th, and closing February 20th, 1877.

Seven Lodges represented.

Nine on the roll.

M. W. F. Williams, G. M., presiding.

The returns of subordinates show a membership of 312, and \$579.25 paid to the Grand Lodge on account of annual dues.

Widows and Orphans Fund amounts to \$3,096.98, and the General Fund to \$520.74; pretty good showing for a Grand Lodge in its seventh year.

Transactions of local interest.

The Governor General of Canada visited Victoria; the reception Committee invited the Grand Master and Masonic fraternity to "appear in regalia and participate in the reception." The Board of General Purposes to whom the matter was referred, unanimously

Resolved, That finding no Masonic work to be done, deem it inexpedient to turn out as Masons on the reception of the Governor General of the Dominion of Canada.

No Report on Foreign Correspondence.

M. W. Frederick Williams, of Esquimalt, was re-elected Grand Master; and

V. W. Eli Harrison, of Victoria, was elected Grand Secretary.

CONNECTICUT, 1877.

The Eighty-ninth Annual Communication of the Grand Lodge of Connecticut was held at New Haven, January 17th and 18th, 1877.

Ninety-three Lodges represented.

One hundred and seventeen on the roll.

M. W. E. B. Rowe, G. M., presiding.

Two Dispensations for new Lodges issued during the year.

The Grand Master reported the arrest of three charters; in one case the members got at loggerheads, did not pay the rent of the hall, the owner commenced a suit, and "attached and removed from the Lodge room all the property of the Lodge, including the charter."

On the recommendation of the Committee on Jurisprudence it was

Resolved, That all public installation ceremonies shall be performed while the Lodge is "called off."

* * * * *

Resolved, That every petition for a Dispensation or Charter for a new Lodge, shall be accompanied by sufficient evidence that each of the petitioners is in good standing and clear of the books of the Lodge of which he is a member."

On account of severe illness the Grand Secretary, Bro. Wheeler, was unable to attend the session.

Resolution of sympathy was adopted.

No Report on Foreign Correspondence.

M.·. E.·. Edward B. Rowe, of New London, Grand Master ; and

R.·. E.·. Joseph K. Wheeler, of Hartford, Grand Secretary, were each re-elected. Bro. Wheeler is also Chairman Foreign Correspondence Committee.

CALIFORNIA, 1876.

The Twenty-seventh Annual Communication of the Grand Lodge of California was held at San Francisco, commencing October 10th, and closing October 14th, 1877.

One hundred and fifty-seven Lodges represented at opening, one hundred and seventy five during the session.

Two hundred and forty on the roll.

M.·. W.·. John Mills Browne, G.·. M.·., presiding.

Dispensations for two new Lodges issued during the the year.

The Grand Master is one of the comparatively few *practical* Masons that we find in elevated positions.

He had held district meetings in most of the Masonic districts in the State, beside visiting quite a number of individual Lodges ; we quote some of his observations and recommendations growing out of those meetings :

As a result of my varied association with officers and members of Lodges I shall offer remarks critical in their nature, aiming to exhibit causes which have tended to perplex and disturb, and, to a greater or less extent, impair the usefulness, interrupt the harmony, and injure the reputation of the Lodges where these causes are in force.

One has been of general prevalence. I have reference to the lack of attendance at Lodge meetings. Many apparently believe that, without an official position, there is no necessity, duty nor obligation, which requires their presence, little considering the advantage to be derived from counsel or by the display of a zeal that warms and an interest that provokes renewed exertion on the part of the Master and his officers to give repute and efficacy to the Lodge, when encouraged and stimulated by the assurance that their efforts are appreciated.

* * * * *

Then come the dronish or holiday Masons, ever on the alert to enjoy a right or privilege, but never working, nor seen with the faithful, except at a banquet or a public ceremony, too lukewarm even to assist in the obsequies of a deceased brother—and these men are Masons. Had they a realizing view of their position, most truly could they acknowledge and exclaim with quaint old Thomas Fuller, "Lord, I discover an arrant laziness in my soul."

Another class would attend were the workings of the Lodge made more attractive, and this leads directly to the many times repeated recommendation that greater care be taken in the selection of officers' and that those officers be ever active and efficient in duty, and affable and considerate in their relations with the brethren. That one is simply a favorite by being a good fellow, in common parlance, is surely no qualification in itself for the important position of Master, but dignity, excellence and intelligence are essential requisites, combined with a calm and judicial temper. Masters ought to have enough knowledge of the work and lectures to claim and attract attention, and be conversant enough with law and parliamentary usage to have their rulings properly respected and cheerfully obeyed.

* * * * *

Masters, to receive the respect of others, must so act that they can honestly respect themselves—not only practicing the greater, but the lesser virtues—those amenities which society expects and the gentle in manner perform, and in the exercise of command they should be mindful that to master one's self is the first condition of healthy thought and action.

While I make no apology for the brother who can but will not frequent his Lodge, I do not understand, and am charitable enough to consider some of the pleas valid which are set forth in explanation for his absence. There is an excuse given for non-attendance, which is substantial, and is found in the imperfect ventilation of the Lodge room. It is urged, with truth, that not only physical inconvenience, but actual illness, is often produced by confinement in a Lodge room, surcharged with heated and vitiated air, and that for comfort and health it is better to remain away. Hygiene is sufficiently popularized to make self-evident the necessity for thorough ventilation, and to avoid the deleterious consequences of inspiring air which has been contaminated by the respiration of many persons. It teaches that confined air, under all circumstances, is injurious if inhaled into the lungs—air, like water, requiring to be kept in motion to be retained in a condition fit to enter the system.

* * * * *

My observation and experience warrants the declaration that no incon-

siderable percentage of illness among the brethren may be traced as having origin directly or resulting from the impure ventilation of defective Lodge rooms; and the original illness has sometimes caused a chronic disease terminating in death. Others will doubtless corroborate the correctness of the assertion, and to them, at least, it will not be suprising that brethren will absent themselves, especially in those districts where, during the heated term, ill-ventilated apartments are almost insupportable.

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Much of the discord which at times unfortunately is found in Lodges, and much of the opprobrium cast by the outer world upon our order, can be traced without deviation, to the too common practice of receiving improper material into our community. This injury, which is constantly perpetrated, occasions more serious results in its effect upon the position, estimation and propagation of Masonry than have the anathemas of Rome, or revilement or persecution from whatever source or extent. The standard of qualification is too often departed from, either from hasty acceptance, careless investigation of character, or the mistaken policy of seeking quantity rather than quality. It has happened that a paucity of funds in the treasury has caused a lenity that otherwise would not pertain, contrary to the rigor that ought always to have enforcement. Again, it should be remembered that there are other objects sought to be attained by our institution besides making Masons, which is too commonly regarded as the main object. Candidates ought to possess positive, not negative traits, and be estimated for the good done rather than the evil avoided. As long as these causes exist, the effect will continue; but could this noxious element be removed, no greater advantage could be acquired. Every Lodge is responsible to the fraternity for the quality of material furnished; it has the inspection and the shaping, and if imperfections are discovered, the blame of acceptance rests with the Lodge.

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Another cause that disturbs, and to some extent paralyzes the action of Lodges is the indiscriminate or persistent use of the black-ball in cases which show it to be the effect of prejudice and the manifestation of power used to gratify an ignoble feeling; and it is the peculiarity and misfortune of some Lodges to be placed under circumstances such as these. It is a necessity, nay, further, it is an obligatory duty to employ the black-ball in every case where a requisite qualification is wanting; but I do not hesitate to pronounce the act, when resulting from personal or private motives exclusively, in its application to the worthy, as selfish, illiberal uncharitable and unmasonic, and I think that no impartial brother will deny the assertion. Let us instance a case. A petitioner, who, although possessed of a sufficiency of good qualities to authorize his reception, has in some manner and at some time so incurred the displeasure of a brother that the latter, actuated solely by personal dislike, casts the negative vote, and thus deprives a proper man of Masonic advantages and the Lodge of an additional worthy member. Or, as has occurred, a brother, disappointed in his ambition for preferment, or because some intimate friend has been rejected, or because certain proceedings are in opposition to his views, determines that none shall be admitted, rejoices in his power to inflict

injury, and continuously exercises it, and thus permits his petty malice to interrupt harmony, clog and weaken action, while he continues the mischief, regardless of the soreness and murmuring within the Lodge, and of its unhappy reputation without.

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Mention is made of the office of Secretary having been filled by a brother utterly incompetent to execute its duties. One would suppose that for this position a careful selection would be had. How it could be otherwise is not easily understood; yet truth compels the assertion that such cases do happen.

Mention is made of the feeble attendance at funerals, but I have not been informed of any diminution of numbers at banquets. We all have to confess, at some period of our Masonic life, to have been humiliated in witnessing funerals where the absence, or the apparently reluctant presence of brethren, was noticed and remarked upon by the criticising profane. It is rightfully to be expected that every member who can, will attend, and it is greatly to be regretted that a meagre attendance is sufficiently common to cause these remarks.

* * * * *

I have been obliged in two instances to caution officers against the expenditure of Lodge funds for suppers or other festivities, given either to compliment newly installed officers, or to interest and draw brethren from their supineness, or even to excite the curiosity and attract the attention of the social profane, with intent to derive therefrom numerical and financial advantage.

* * * * *

I declined an invitation extended to the Grand Lodge to join in the celebration of our centennial anniversary; and to the applications made by several Lodges for permission to appear in public procession, in Masonic clothing, on that day, I gave a decided refusal. By many it was urged that the first Centennial Fourth of July should, in its observance, be especially honored by the craft—its single occurrence operating as an exception to the rule generally adopted of retiring from rather than appearing in public. While recognizing the importance of the exceptional occasion, and in full accord with the popular sentiment as to the eminent fitness of its most honorable observance, which every Mason, as a citizen, or member of other organizations could participate in, I found no reason to permit the fraternity, as such, to depart from a custom so time-honored as to have attained the force of law.

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While absent in Mexico I visited *Melchor Ocampo* Lodge, No. 29, at Mazatlan, and *Pizarro Suarez* Lodge, No. 44, at Acapulco—the former large and flourishing the latter with a membership of twenty-eight, having been in operation a little more than one year. Received with honors and genuine fraternal welcome, it would seem amiss if I failed to make, in your presence, a formal avowal of the courtesy bestowed. Since the expulsion of the Jesuits—a society so aptly compared to a sword with the handle at Rome and the point everywhere—and the dissolution of the connection between the Church and the State, Masonry in Mexico has progressed and

obtained a prominence that betokens for it an auspicious future. Its supporters are derived from communities advanced in intelligence, independence and citizenship—men faithful to honest conviction, with enough moral strength of character to undertake and to accomplish—men who believe in “soul liberty.”

At the session of 1875 an amendment to the Constitution was proposed, to so change the organic law of the jurisdiction in respect to ballots upon petitions for membership, as to declare the petitioner elected unless there shall be at least three black balls in the ballot box, and to give to the petitioner the right when there are but three black balls in the box, to demand of the parties who cast them their reasons for so doing.

The Committee on Jurisprudence reported as follows :

This proposition, if adopted, would work a very radical change in our proceedings. Our Constitution now requires that the ballot shall be unanimous. If but one black ball appear in the box, the Master must, before declaring the result, order a rebalot to determine if perchance the black ball were cast by mistake ; but he can permit no discussion of the matter in his Lodge, nor can he delay the rebalot to another meeting. (Const. Sec. 3, Art. III, Part III.) The ballot must be secret, and when the result has been declared, no member of the Lodge can divulge his vote or the reasons for it. He cannot be asked or allowed to give his reasons. (Const. Sec. 2, Art. II, Part V.)

These requirements seem to your committee to be just what the exigencies of the case demand. From time immemorial they have been a part of the fundamental law of Masonry in all the world, and it would not be wise now to adopt new rules in their stead. A Masonic Lodge is a family, and no one should be admitted as one of its components without the consent of all its members. Discord and confusion would be sure to follow if the rule proposed by the amendment were to become the law ; and your committee recommend that the proposed amendment be not adopted.

The committee is just a little at fault in the language that “from time immemorial they have been a part of the fundamental law of Masonry in all the world,” unless, per chance, England and South Carolina are not part of the world, neither of which required unanimity. There is, in our way of thinking, a something required, so that a Master Mason and a profane should not stand on an equality before the door of a Masonic Lodge.

The same committee reported on the Ontario matter, from which we extract :

All the proceedings in its organization were irregular and revolutionary, and not a single Lodge of the Province has joined in the movement ; yet we are not a little astonished that some of our Eastern brethren have not

come forward to its support. As it is, even our brethren of Maine turn the cold shoulder and forbid Masonic intercourse with the followers of the new doctrine. We do not see, however, the propriety or necessity of such edicts, forbidding intercourse. All the participants in the movement have been suspended by the proper authority; and we understand it to be a generally recognized rule that suspended Masons, at home or abroad, are not entitled to receive Masonic courtesies. The Grand Lodge of Canada has ample power, and evidently has the will, to deal with this new rebellious organization and its officers and promoters, without the assistance of any of its neighbors. Your committee therefore recommend that no action be taken in the premises by this Grand Lodge.

The following extract from the Grand Orator's address—Bro. John H. C. Bonte—is of as much interest in Minnesota as in California :

Masonry is necessarily free from the spirit of antagonism to other forces. The order refuses to regard other organizations as, in any sense whatever, rivals; it grudges no organization its success, but pursues the even tenor of its own way without jealousy, fear or dread. Other and newer organizations have risen, grafted upon themselves some of the principles and practices of Masonry, and grown to huge proportions; but Masonry, free from all antagonism, has entered no protest, made no complaint, and used no influence to counteract. And so free is the order from antagonism that it refuses all controversy, makes no angry retort, throws down and accepts no gage of battle, and declines even to defend itself in speech or pamphlet. Nay, more, the order refuses to resist even persecution; and when hard pressed by angry, unthinking multitudes, wraps its unspotted robes around its person, and gracefully retires to its temples for contemplation and repose.

But let us be understood. While we say that Masonry refuses to antagonize itself to other organizations, be it always remembered and felt that the principles of Masonry are ever and eternally antagonistic to ignorance and despotism of every sort. But it is an unorganized antagonism—the silent antagonism of light to darkness, the patient enmity of love to hate, the antagonism of heat to cold; an antagonism free from self assertion and bereft of virulence.

Again, Masonry throws no impediment in the way of any other organization, either by accident or design. It is said that Masonry is a rival of the church in its aims and teachings. But this is true only as it is true of the family, the college, the State, and every other organization that has for its object the welfare and comfort of mankind. It is also claimed that our Lodge meetings detain men from church attendance by occupying time which would otherwise be given to the church. But the Masonic order carefully abstains from intrenchment upon times and seasons claimed by the church, and offers nothing as a substitute for sacraments, ordinances or doctrines. Nor is it true that Masonry deprives the church of money. On the contrary, there are but few Masons who do not contribute, to some extent, money for the sustenance of the church. And

Masonry declares that he who is false to his religious convictions, is thereby false to himself and to Masonry. There may be pragmatic Masons who are willing to make the order a stumbling block to other organizations, but Masonry is no more responsible for their disloyal conduct than is the church for the misconduct of her unworthy members.

We would gladly copy more from this admirable address, but want of space forbids.

The following extract from the proceedings, we respectfully refer to—well, to diverse parties:

The Grand Secretary stated that he had often been importuned to affix his signature and the seal of the Grand Lodge to certain so-called diplomas which had been peddled through the State by Masonic or other bums, and that he had constantly refused to sign or issue any other diploma than that which has been in use by the Grand Lodge almost from the time of its organization, it being one issued *directly* by that body, on parchment, and signed by its Grand Master and Grand Secretary.

A number of members spoke of the manner in which some of their less experienced brethren had been swindled by the purchase of these highly colored documents, and, by common consent, it was understood that the Grand Secretary should, in his next bi-monthly circular to the Lodges, warn them and their members against the aforesaid bums and the purchase of their useless pictorials.

Bro. William H. Hill has resumed his position, and presented a Report on Foreign Correspondence, embracing a review of the proceedings of "all the Grand Lodges in North America, being fifty-two in number."

Under the head of Montana, he says:

We notice that quite a number of Grand Masters and Grand Lodges are taking similar ground, viz: That investigating committees should simply state facts and make no recommendation or report, either favorable or unfavorable. We do not concur in this view. We think it is the duty of the committee not only to make diligent enquiry, but to state their opinion, orally or in writing, distinctly. The argument that in case of an adverse report, it would be equivalent to a disclosure of the ensuing ballot, does not weigh with us. The candidate rejected has no right to know who investigated, reported or voted. And if a leaky brother *will* tell the secrets of a Lodge, why he would do so in any case. We do not believe in legislating on the idea that all Masons are rascals.

Under the head of Kentucky, we find:

The Committee on Jurisprudence reported that a Lodge of Master Masons could be opened if but three were present, provided one was either the Master or a Warden. Perhaps so, in the strictest sense of the law, as rehearsed in the ritual; but we should like to see the *modus operandi* whereby three could open a Lodge. Who would be the Tyler and who

the Deacons? We once heard of a public singer who said he could get along well enough with solos, duets, trios, and quartetts, but the *choruses* rather bothered him. We should think the Worshipful Master would feel very much the same in opening his Lodge of three.

We must stop somewhere. We welcome Bro. Hill back to his old chair.

M.·. W.·. John Mills Brown, of Vallejo, Grand Master; and

R.·. W.·. Alex. G. Abel, of San Francisco—22 times—Grand Secretary, were each re-elected.

Bro. William Henry Hill, Chairman Committee on Foreign Correspondence.

COLORADO.

Grand Secretary Parmlee is not as expeditious this year in getting out the proceedings of the Grand Lodge as he was those of 1876, hence we have not yet received the proceedings of the Grand Lodge of Colorado, had October 1877.

CANADA.

The Twenty-second Annual Communication of the Grand Lodge of Canada was held in July, 1877; the proceedings have not yet been received.

DELAWARE, 1876.

The Seventieth Annual Communication of the Grand Lodge of Delaware was held at Wilmington, October 4th and 5th, 1876.

Twenty-one Lodges represented.

Twenty-eight on the roll.

M.·. W.·. George W. Chaytor, G.·. M.·., presiding.

One Dispensation for a new Lodge issued during the year.

We are pleased with the following from the address of the Grand Master:

The Lodge at Johnson's X Roads after considerable delay, was placed in the possession of their warrant; and as they owned their own hall, and upon an assurance that they could and would control it, so as to prevent any other body or bodies occupying (except they be Masons) I issued a Dispensation to P.·. D.·. G.·. M.·. Thos N. Williams to dedicate it and

install the officers. He reports that on the 29th day of December he performed those duties, which report is filed in the office of the Grand Secretary.

Believing that halls when *dedicated* to Masonry should not be used by bodies not Masons or for any purposes not Masonic, I made inquiries leading to the above information. Had they been in a condition not to control the occupancy of the rooms to be used by them, I should not have permitted the hall to be dedicated. The officers would have been simply installed and the Lodge set regularly at work.

Among the decisions reported we note :

That a petition for initiation was referred to a committee in December last. That they had failed to report, though frequently urged ; giving as their reason a failure to agree, and as their report must be unanimous, could not therefore make one. Finally, that the petition is lost or mislaid (accidentally I think) and that is their present reason for not reporting. How am I to proceed under the circumstances?

Answer.—The committee appears not to have a clear idea of their duty, or they have wilfully neglected to perform it. Every committee is bound to make *report*, at the stated meetings, after a fair time for the performance of their duties, and on petitions for initiations, one month is the time fixed by your laws. It is not expected that committees will always be unanimous. When they fail to agree there should be two reports, a majority and minority.

This committee having failed in their duty, I deem it proper that an example should be made, as a warning to future committees. You will have the committee summoned to appear at your next stated meeting, and after a reprimand discharge them.

The candidate will have to present his petition anew.

4th.—The Grand Secretary again asks the following question : “A Lodge declines to pay the Grand Lodge fee on a clergyman initiated by them, what course must I pursue?”

Answer.—Article XV of the Constitution is very decided and clear on this point : “Every Lodge under this jurisdiction, whether working by Charter or Letters of Dispensation, shall pay into the funds of the Grand Lodge for every candidate initiated, three dollars.”

This settles the controversy. The Lodge must pay the fee.

1st. If the right of summons is inherent in the Lodge and the Master, does not the right of excuse rest with *either* ?

The right of excuse rest with both. But, as the Lodge can only exercise its right by the consent of and through the Master, the power is greater in the Master than in the Lodge.

2nd. Has the Lodge or Master the right to require of a brother offering an excuse to give his reasons in detail therefore?

All excuses should be explicate and clearly comprehensive, and as much in *detail* as the nature of the excuse will admit, without being too inquisitorial.

3d. Is a simple, *previous engagement*, sufficient excuse?

No. Such an excuse is a mere evasion.

4th. Should forgetfulness, especially often repeated, be taken without censure?

No Mason should forget his obligations.

5th. Is intentional absence from the jurisdiction when not demanded by domestic or business requirements, sufficient excuse?

Intentional absence, to avoid the performance of a Masonic duty, is a crime, and the party so acting, should be disciplined.

The Grand Master notices the organization of the "Masonic Mutual Benefit Association," and says :

It has the character of a life insurance, but unlike such it is free from delays and doubts.

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This is not an experimental undertaking—it is modelled from others in sister jurisdictions. It appears to me to be a good thing, and should, at least awaken inquiry and investigation.

We like the word "Benefit" much better than the word "Relief," as connected with these organizations. The Grand Master has correctly characterized them as "not expensive" life insurance, "free from delays and doubts." We know of many families, the heads of which could not take out a policy in a life insurance company, that have been placed in comparatively good circumstances through possessing a certificate of membership in one of these associations.

The only obstacle that we can see as to the beneficial results of such organizations, is in the selection of the Secretary. So long as the Secretary is efficient and diligent, the societies will flourish and do good, but when the Secretary becomes indolent and slack the institution will die out.

The Minnesota institution numbers over two thousand members, and has done a vast amount of good to widows and orphans of brethren in this jurisdiction, and we must be permitted to say that its prosperity is due to the efficiency of the Secretary.

The Grand Master reviews the colored question at some length, but as that question has been settled so far as Minnesota is concerned, we forbear extracts or comments.

A question was propounded in the Grand Lodge and the Grand Master's decision requested. We quote from it :

Formerly Lodges met and worked only on the first or E. A. degree, when all things worked to Line and Rule. Later they obtained the right to work the three degrees. Accustomed to transact all business in the E. A. Lodge, when the privilege to work the F. C. and M. M. degrees were granted the old time custom of transacting business in the E. A. Lodge was retained, and Lodges of the F. C. and M. M. degrees were only opened for instruction or work. When either the F. C. or M. M. degree was to be conferred, a petition and ballot was required, and the law governing the ballot in the first, also governed it in the second and third degrees. At a still later period all the business and the voting upon petitions were transferred to the third degree, and the vote upon the application of candidates necessarily covered all the degrees. The Lodge of M. M. being the superior its acts could not be subjected to the revision or inquiry in the Lodges of the first and second degrees, which were under and subordinate to its control.

Formerly, to be made a Mason, *i. e.* to receive the first degree, was to receive also the privilege of membership. The change made in the transfer of business carried the membership with it, and since then to become a member of the Lodge you must have obtained the degree of M. Mason

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Therefore, I hold that a *fair* ballot in a M. Mason's Lodge on the petition of an applicant to be made "a Mason and admitted a member," covers all the symbolic degrees. And all our Lodges will hereafter be governed by this decision.

A vote upon the proficiency of the candidate must be taken, but *not by ballot*.

Nothing here decided, will be construed to prevent the right of Masons to stop a candidate in his progress by objection. If objection is made after the vote is taken, and prior to initiation, it has all the *force* and *character* of a *black ball*, and *no inquiry* can be made of the party so objecting. If, however, the objection comes after he has been made an E. A. Mason, the party making it *must prefer charges*, and the candidate put upon his trial.

The Grand Master recommended that the resolution of non-intercourse with "Alpha Lodge, No. 116," New Jersey, adopted in 1872, should be rescinded, which was approved by the Grand Lodge. A move in the right direction; if the Grand Lodge of New Jersey, or any other Grand Lodge allows one of its subordinates to depart from ancient customs or usages, pitch into the Grand Lodge, not the subordinate.

No report on Foreign Correspondence.

M. W. Thomas N. Williams, of Seaford, was elected Grand Master; and

R. W. William S. Hayes, of Wilmington, re-elected Grand Secretary.

DAKOTA, 1877.

We have received the proceedings of an annual communication held at Yankton, June 12th, 1877.

Five Lodges represented.

Six on the roll.

M. W. H. C. Blair, G. M., presiding.

The brethren *appear* to be harmonious among themselves, and are proceeding to perfect their organization.

We notice that our old friend of upwards of twenty years—Bro. F. J. DeWitt—our older brethren will remember him as the W. M. of Pacific Lodge U. D., 1857—was appointed Chairman of the Foreign Correspondence Committee. Bro. DeWitt has the ability and knowledge to produce a good report if *he goes at it*; he has been on two occasions elected Grand Master of Dakota, but declined such election.

We find in the proceedings a series of resolutions; our first thought was to dissect them, but the second sober thought says, pay no attention, when they grow older over there, perhaps they will not attempt to pitch into matters, which some of them do not appear to understand. We are not disposed to be critical, and we sincerely hope that the Grand Lodge will grow and prosper, and would not willingly throw the least impediment in their way, and in that, we do but reiterate the sentiments of the Grand Master and the Grand Lodge of Minnesota.

M. W. George H. Hand, of Yankton, was elected Grand Master; and

R. W. W. E. Caton, of Elk Point, Grand Secretary.

Bro. F. J. DeWitt, of Yankton, Chairman Committee on Foreign Correspondence.

DISTRICT OF COLUMBIA, 1876.

The Sixty-sixth Annual Communication of the Grand Lodge of the District of Columbia was held at Washington, November 8th, 1876.

Twenty Lodges represented.

Twenty-five on the roll.

M.: W.: Isaac L. Johnson, G.: M.:, presiding.

A Dispensation for a Lodge to work in the German language was issued during the year.

Of the condition of the subordinate Lodges, the Grand Master says :

In obedience to the requirements of our Grand Lodge Constitution, the Grand officers made the usual annual visitation to each Lodge of the jurisdiction, and after a careful inspection of the work and thorough investigation of the records and financial condition of the several Lodges, it gives me pleasure to report that all the Lodges are working harmoniously, and in strict conformity with the requirements of our Grand Lodge. While the result of these visitations, however, shows the work of the jurisdiction has not been as great for the past year as the year previous, yet the Lodges are enjoying, in a great degree harmony and prosperity. At each of these visitations, and in compliance with the custom observed for several years past, I endeavored to have some competent brother either to lecture or give appropriate readings.

He announced the death of two Past Grand Masters, and pays a fitting tribute to each, viz. :

Roger C. Weightman, in his eighty-ninth year, whose name had been borne on the roll of Lebanon Lodge, No. 7, for sixty-five years ; and of

J. E. F. Holmead, aged forty-two years.

The following amendment to the Constitution was presented, which under the rules was ordered to lie over until the next stated communication :

No Lodge shall expel a member for non-payment of dues ; but, by a vote of the Lodge, after one month's notice to him, he may be dropped from the roll ; but shall be reinstated on payment of all arrearages, if paid within one year from the time he was dropped ; if not, he shall be reinstated only on application, and by a majority vote, and payment of dues to the time he was dropped.

This Grand Lodge publishes with its proceedings a financial statement of each of its subordinates, showing the receipts and disbursements during the year and the amount on hand at the end.

Bro. Singleton again presented the Report on Foreign Correspondence, the present embracing a review of the proceedings of fifty Grand Lodges, confined—by order of the Grand Lodge—to eighty pages.

Minnesota receives a very brief notice.

Under the head of Illinois, he says :

Any past officer, Grand or not, is amenable to *his* own Lodge for any act which as a private member would subject him to trial before the subordinate Lodge. For misconduct as an *officer*, he is amenable to the body where he exercised his function as an officer, Grand or subordinate. As a presiding Master, he exercises that office for the Grand Lodge, and the W. M. must be tried there only. That is the fundamental principle why a Lodge cannot try the Master while in office, because he is the *agent* of the Grand Lodge, and it holds him responsible, and no man can serve two masters.

M. W. E. G. Davis, of Washington, was elected Grand Master; and

R. W. William R. Singleton, also of Washington, re-elected Grand Secretary.

FLORIDA, 1877.

The Forty-eighth Annual Communication of the Grand Lodge of Florida was held at Jacksonville, January 9th, 10th and 11th, 1877.

Fifty-one Lodges represented.

Eighty on the roll.

M. W. Enos Wasgate, G. M., presiding.

Two Dispensations for new Lodges issued during the year.

We note one decision reported by the Grand Master :

3. Can a Lodge receive the petition of a person who has been rejected in another Lodge?

Answer.—Yes, if he is now out of the jurisdiction of the Lodge which rejected him and has lived continuously within the jurisdiction of this Grand Lodge for the space of one year, and six months in the jurisdiction of the Lodge where he petitions. One year, however, must have intervened since he presented his former petition; and it would be well to inquire of the rejecting Lodge if they know of any reason why the applicant should not be made a Mason.

We think the following suggestion a good one :

It would be well for the Grand Secretary to be authorized to have printed for the use of the Lodges in this jurisdiction, petitions for initiations in blank, and that they be furnished to the Lodges at as reasonable a price as they can be, and all the Lodges be requested to supply themselves with what they want from time to time, and never use any other. This is of more importance than some of you might imagine, who are not aware of the different forms, and sometimes no forms at all, that are used. He should

also be authorized to have other printing done for the Lodges which he may consider for the benefit of the craft, and furnished to them at as low price as possible.

A committee was appointed, of which R. . W. . Bro. Dawkins is chairman, to prepare a "Manual or Guide Book for the Lodges" in that jurisdiction.

Among those present during the session we notice the name of Samuel Benezet, P. . G. . M. ., a brother of W. . Bro. John F. Benezet, a member of Ancient Landmark Lodge, No. 5, St. Paul; at the end of the proceedings we find a memorial page, inscribed—In memory of Samuel Benezet, P. . G. . M. ., who died February 21st, 1877; he was buried with Masonic honors by the Grand Lodge, the Grand Master officiating.

Transactions of the Grand Lodge, the usual routine of local interest.

We find a rather unique proposal; a number of the returns were reported incorrect, and the Grand Secretary proposes to pay five dollars to the Secretary whose returns are reported as most correct by the committee next year.

No Report on Foreign Correspondence.

M. . W. . Enos Wasgate, of Jacksonville, Grand Master; and

R. . W. . Dewitt C. Dawkins, also of Jacksonville, Grand Secretary, were each re-elected.

GEORGIA, 1876.

The Ninetieth Annual Communication of the Grand Lodge of Georgia was held at Macon, commencing, October 31st, and ending Nov. 2d, 1876.

Two hundred and forty-seven Lodges represented.

Three hundred and seven on the roll.

M. . W. . David E. Butler, G. . M. ., presiding.

Under the head of decisions, he says:

I have rendered a great many authoritative opinions during the past year. The most of them have been satisfactory. None, I believe have involved any new question of Masonic law. Some had complications which I could not readily untangle, and I directed that they should be brought here for your consideration.

Such is the perversity of human nature, even among Masons, that an ingenious wrong-doer, sometimes in office, would puzzle the wisdom of

our ancient Grand Master Solomon, could he be here to read the ponderous and conflicting inquiries which are often made. As I have not learned all which can be known, and some of the questions asked were too hard for me, I have promptly said, in reply, "I do not know."

From the report of the Committee on Jurisprudence we select :

2d. Has a brother the right to file a perpetual veto on the election or advancement of a candidate, without giving any reason for it.

Your committee say emphatically, *no*—with or without reason. Either by secret ballot, or for cause shown, a candidate may be debarred *election* or refused *advancement*. But Masonry knows no such thing as a *perpetual* protest on file by any individual brother.

3d. Is a resolution by a Lodge, declaring a brother in good standing, who died under an erroneous suspension, legal and valid?

Your committee think that it is the *duty* of a Lodge which has through mistake wronged a brother, to clear his memory, if deceased, so far as they are able, from the injurious effects of that wrong.

A motion directing the appointment of a Committee on Foreign Correspondence was laid on the table.

A large amount of routine business was transacted; we can find nothing of general interest to outsiders.

P. . G. . M. . Lawrence presented a very, *very* brief report on Foreign Correspondence, prepared by direction of the Grand Master.

We very much regret that the fraternity of Georgia has assumed the position it has with reference to Foreign Correspondence. Among the craft in that State are a number of brethren capable of preparing a report that would be creditable to any jurisdiction.

M. . W. . David E. Butler, of Macon, Grand Master; and

R. . W. . J. Emmet Blackshear, also of Macon, Grand Secretary, were each re-elected.

INDIANA, 1877.

The Sixtieth Annual Communication of the Grand Lodge of Indiana was held at Indianapolis, May 22d and 23d, 1877.

Four hundred and sixty-five Lodges represented.

Five hundred and twenty-eight on the roll.

M. . W. . Frank S. Devol, G. . M. ., presiding.

Fourteen Dispensations for new Lodges issued during the year, and nine were continued over at the previous session, making a

total of twenty-three Lodges under Dispensation in the jurisdiction.

The address of the Grand Master covers forty pages of the Proceedings. He reports in minute detail his official acts, all of local interest.

Relative to the Ontario matter, he says :

My predecessor in office alluded in his address to the formation of the Grand Lodge of Ontario, and recommended a postponement of recognition. I have received documentary evidence from various sources, making it quite evident to my mind that the Grand Lodge of Canada has exclusive jurisdiction over the Province of Ontario, and that the so-called Grand Lodge of Ontario is a clandestine body, and should not, therefore be recognized by this Grand Lodge.

Relative to transient applicants for relief, he says :

It appears from information received direct from the subordinate Lodges that seventy-five per cent. of the transient applicants for relief, claiming to be Masons, have subsequently proven to be imposters. Beyond mentioning this fact, I presume that further argument is unnecessary to convince you that aside from all other motives, self-protection demands the enactment of a law regulating this subject.

The Committee on Jurisprudence reported :

Under the rules of the Grand Lodge that have always existed in this jurisdiction, each Lodge has a right to collect from its members such sums for charitable purposes as they may see proper, and then to make such disposition of the funds so collected as a majority of the members may, from time to time, determine. And while members of Lodges will continue to vote away their own means to "worthless tramps" and "dead-beats," seventy-five out of every hundred of whom, as the Grand Master reports, have no claim whatever upon the fraternity, we suppose the Grand Lodge will have to let them go on their way rejoicing until they themselves see proper to apply the remedy, which they most certainly hold in their own hands.

Under the head of "Temperance," he says :

It is not without serious reflection that I call your attention to the amendment of Article xvii of the Rules and Regulations, passed at the last annual meeting of this Grand Lodge, making *the use of intoxicating liquors as a beverage a Masonic offense*. I touch upon this matter in the spirit of kindness, with the full understanding that, though we differ we are brethren still. Men of all parties and sects, of all stations and grades, of all occupations and professions, of all classes and countries, meet at the altars of our fraternal order and acknowledge its power in matters of discipline. Every human institution provides against departures from the purposes and spirit of its establishment. It is nothing but reasonable, therefore, that a government be formed, like that of our Grand Lodge, for the guid-

ance of the whole. But such a government, to be effective, must have respect to the natural habits, tastes and inclinations of the heterogeneous elements composing the aggregate membership. In our selfishness and egotism as human beings, we are too apt to conclude that all who disagree with us are not entitled to that sympathy and regard which is due from one fallible being to another. Hence arise heart burnings and strife between those who should have been as children of a common parent. And as the amendment to which I allude has given rise to dissension in the brotherhood, I would recommend that it be either repealed or amended so to read, "the use of intoxicating liquors as a beverage to excess," etc., chiefly because of its unconstitutionality, according to my judgment. I take it for granted that the Constitution and By-Laws of this Grand Lodge shall not conflict with the "ancient charges," which are incorporated with the "fundamental laws, rules and regulations for the government of Masons." Under the sixth head of these charges, second paragraph, it is distinctly intimated that the amendment under consideration is inoperative. Excess is the only restriction that can be entailed upon a Mason in this respect. So long as he is temperate—that is, moderate in his habits, whatever they may be—he does not come within the limit of Masonic censure. A decided distinction should be made between *temperance and total abstinence*. As for myself I profess to be emphatically a temperance man, and as such shall never fail to exert my influence against all excess. Under the present law it is next to impossible to be consistent in the matter of discipline. With the amendment repealed, or amended as suggested, many "roots of bitterness" will disappear, and much inconsistency be avoided. I submit the matter for your candid and serious consideration.

The Committee on Jurisprudence reported :

That your committee do not at this time deem it expedient to recommend any further legislation on that subject.

Which was concurred in.

In our last report we remarked that we thought Bro. McLellan was entitled to full membership in M. A. S., and that we would consult "Corson;" on reading his second report we are confirmed in our opinion, and vote him in without reference to Corson. He this year presents a Report on Foreign Correspondence, embracing a review of the proceedings of fifty Grand Lodges, those of Minnesota included.

Under the head of Nebraska, he says—but in order to fully comprehend Bro. McLellan we present the report of the Committee on Jurisprudence of the Grand Lodge of Nebraska, which was adopted by that Grand Lodge :

"Your Committee on Jurisprudence, to whom was referred the petition of Western Star Lodge, No. 2, with accompanying documents, have to report that we are surprised that the brethren of Turpen Lodge, No. 401, of Union

City, Indiana, have so far forgotten the truths and principles inculcated by our institution as to refuse to reimburse the brethren of Western Star Lodge by promptly repaying the moneys expended in caring for and burying one of their own members. It was the Masonic duty of the members of Western Star Lodge to care for the sick brother, and make him feel that he was surrounded by brothers, who would cheer his last hours by such attentions that he would not feel that he was deserted by his brother Masons.

"Your committee are further of the opinion, that it is the legal and Masonic duty of Turpen Lodge, No. 401, aforesaid, to refund to the last cent all moneys expended in the care of its own member by said Western Star Lodge. Should said Turpen Lodge, No. 401, fail and refuse to do so, your committee are of the opinion that said Lodge should be reprimanded by the Grand Lodge of Indiana; and should the Grand Lodge refuse to do so, we would recommend that all Masonic intercourse between the Grand Lodge of Indiana and the Grand Lodge of Nebraska, should cease, until such time as the brethren of that Grand Jurisdiction, through the Grand Lodge, shall signify their willingness to do their whole duty, as Masons, towards members of their own jurisdiction, while such members are temporarily sojourning without that Grand Jurisdiction, and who, in sickness are compelled to ask for charity."

We regret exceedingly that our Nebraska brethren have laid this new grievance against us. We had hoped that the Greathouse case had clearly defined the position of Indiana on this point. A position, in which we have with us, we believe, the usage of most of the American Grand Lodges. We regret it the more, that as viewed from the Nebraska standpoint, it puts us in the light of being niggardly and unjust. We are, however, sure that we are right. We are sure that no system of reclamation such as our Nebraska fratres prefer, can be made to work. Further, we are sure it ought not to work. If a brother asks assistance, and deserves it, let him hail from China, from India, from the far-off Isles of the Ocean, from Madras, Bombay, Lisbon, Rio, Montreal, Jerusalem, Lincoln, or whence he may, he is to be generously and fraternally taken by the strong grasp of a brother, aided in such manner as the case demands, or perhaps, watched with through the hour of dissolution, and the rights of sepulture administered; and, for the performance of these duties no reclamation is to be sought from the particular Lodge of which he is a member. It degrades the high and disinterested benevolence of which Masons boast, to a level with the petty benefit and mutual insurance idea, which has been so prolific of late years. The Grand Lodge of Nebraska, by its approval of the report, stands committed to suspend Masonic intercourse with the Grand Lodge of Indiana, unless she recedes from her position taken in 1869, and reaffirmed in 1873, that it is not in accordance with Masonic law or precedent, to make reclamation on the Lodge of which he was a member, for expense incurred in burying a brother who had died under the jurisdiction of another Lodge.

We side with Bro. McLellan; "to make reclamation" on a Lodge for assistance rendered one of its members, is a new fea-

ture in Masonry, never was heard of until within a very few years past. We have been familiar with the workings since the organization of the first Lodge in Minnesota, now upwards of twenty-seven years, and we never knew or heard of a single instance in which a deserving brother, or a Mason's widow was denied assistance; we never heard of a Lodge in this jurisdiction presenting a bill for assistance rendered, or of being reimbursed. Reclamation is an idea, like a number of others that have been borrowed from the new associations springing up all over the country. that are sought to be engrafted upon the Masonic system.

M.·. W.·. Andrew J. Hay, of Charleston, was elected Grand Master; and

R.·. W.·. John M. Bramwell, of Indianapolis, re-elected Grand Secretary.

Bro. Elisha L. McLellan, of Columbia City, Chairman Committee on Foreign Correspondence.

ILLINOIS.

From this Grand Jurisdiction we have only that part of the Report on Foreign Correspondence which relates to Cuban matters.

Bro. Gurney presents a copious array of extracts to sustain his conclusion that neither the "Grand Lodge of Colon," or the "Grand Lodge of Cuba," are lawful bodies of craft Masonry.

Bro. Gurney has evidently given the subject much study, but as the questions at issue are of very little practical moment in this jurisdiction, we refrain from extracts or comments.

We cannot subscribe to his idea that a Grand Lodge is the *only authority* for working the symbolic degrees, they are older than Grand Lodges. However, that too is a question of no practical moment in Minnesota.

Bro. Gurney is a vigorous thinker, and we very much regret that we have not the whole of his report, suppose that it will come on with the proceedings had in October last.

IOWA, 1877.

The Thirty-fourth Annual Communication of the Grand Lodge of Iowa, was held at Davenport, June 5th, 6th and 7th, 1877.

Two hundred and twenty-six Lodges represented.

Three hundred and seventy on the roll.

M.· W.· Henry W. Rothert, G.· M.·, presiding.

Seven Dispensations for new Lodges issued during the year.

The pamphlets, or rather books, containing the proceedings of the Grand Lodge of Iowa are exceptional, not even those of Massachusetts are got up as elaborately.

Elegant engraved designs head the record of each session; illuminated initial letters are scattered, apparently promiscuously through the book, yet there is method in their use; one or more engravings, done in the most artistic style, are to be found in each volume, portraying a likeness of some of its distinguished Masons. The Iowa proceedings have long been noted for its statistical tables; and now another feature is being marked, the aptness of poetical quotations. Bro. Parvin must have infused his spirit among all the craftsmen in that favored jurisdiction.

The Grand Master, noticing the dedication of hall, uses the following:

“They have built, as a shelter from danger,
A temple to virtue and friendship combined,
Where the widow, the orphan and destitute stranger,
A Mason’s compassion and favor may find.
Far from deceit and art, freely with hand and heart,
Welcome a brother, who’ere he may be,
Where the pilgrim guest
May find the sweet home of rest
Of Masonry’s order, accepted and free.”

Again, under the head of “Fraternal Dead,” he says:

But of the less prominent brother—he who has zealously discharged his obligations as a man and a Mason; who has in his own small sphere of Masonic action silently and unostentatiously contributed his mite towards upholding “the banner of light;” who has quietly and unassumingly been contented with subordinate positions in his own lodge, and merely by accident not received that recognition at the hands of the craft at large which his ability, his brightness, and his devotion to the order would demand and require; he who remains unhonored and unsung, save in that small circle or band of brothers who mourn his loss.

“Whose chain is broken,
And where life can never
This fondest link supply.”

Of him I would fain sing a song of praise, and on a memorial page insert his name in indelible characters, inscribing as a requiem—

“Brother, thou art gone to rest,
We will not weep for thee,
For thou art now where oft on earth,
Thy spirit longed to be.

“Brother, thou art gone to rest,
Thy toils and cares are o'er;
And sorrow, pain and suffering now,
Shall ne'er disturb thee more.

“Brother, thou art gone to rest,
And this shall be our prayer,
That when we reach our journey's end,
Thy glory we shall share.”

The address of the Grand Master, although mainly devoted to local matters, may properly be styled a master piece.

There is a good deal of individuality about Bro. Parvin in his various reports as Grand Secretary, Grand Librarian—a pet scheme of his—Grand Representative, obituary notices, &c., he contributes forty-six pages in the book under notice; through his energy and perseverance the Grand Lodge of Iowa has secured the largest library of any Grand Lodge on this continent, and probably in the world. The expenses of the library have been trifling compared with its value, the appropriations have only been from one to two hundred dollars per year; would that Minnesota would do likewise; before all, even of our present members, have gone home, they will regret that in earlier days, when the materials could have been had, the Grand Lodge of Minnesota had not laid the foundation of a Masonic library.

Bro. W. B. Langridge presented a report on Foreign Correspondence, embracing a review of the proceedings of forty Grand Lodges, those of Minnesota for 1877, included.

Bro. Langridge has had large experience in writing Foreign Correspondence and other reports, read what he says by way of preface:

Before we began this report we were in conversation with two eminent brethren. One said, “Do not make your report over fifty pages.” We replied by telling him that the other, a short time before, had spoken

about as follows: "The time for long reports on correspondence is past; it was well enough when Brother Finlay M. King, of New York, inaugurated the fashion of writing them, to discuss everything fully, but now matters have changed—the principles of Masonic law are to a great extent settled; great questions are rare; old themes are threadbare. * * *

If I were you, I would make my report a simple discussion of prominent topics, taking up new legal questions, if any, and briefly reporting the actions of the Grand Lodges, but omitting all review of reports on correspondence, thus compressing the whole within not more than twenty pages; then the brethren might be expected to read it, which now not one in a hundred does."

Our fifty-page friend complimented us on our readiness to take good advice, no doubt hoping that we would yield to the ideas of our twenty-page adviser. In our own mind we gave our ear to both, our confidence not wholly to either; but, sitting down began to read through the forty pamphlets handed in by the Grand Secretary. We saw at once that it was possible to keep within either limit, provided we applied the press to the pamphlets; but the result would be that the report would have the solidity and about the dryness of a package of Shaker herbs—a good thing to use when you cannot get anything fresher, but more fit to complete the stock on the druggist's shelves than to invite the taste or satisfy a healthy appetite.

Under the head of Minnesota he says—we quote it for the information of outside parties who may not have received copies of our proceedings in answer to their letters when unaccompanied with the postage:

Grand Secretary Pierson says that he has got tired of giving away the proceedings of the Grand Lodge to people outside of the State, and then paying the postage to get them to them. His head is remarkably level. The writer has felt the same thing repeatedly in the associate bodies. To have a party, year after year, write for proceedings, which perhaps he wants to complete a set which he is holding as an investment, to be sold when it gets valuable, and for which he does not return a single penny nor a page of printed matter, and does not even enclose the postage, is certainly "buttering the bacon" of cheekiness beyond the limit of decent endurance. And some even add to this by promising to "return any favors conferred," and then never even acknowledge receipt except by coming back the following year. To give to a genuine collector, who appreciates favors granted, and who is gathering books for the love of them, and who is never so happy as when sharing his surplus treasures with kindred spirits, is a pleasure, but to stuff a hog who only grunts over his acorns, with no thought of where they come from, except when hunting for more, is—the opposite.

In our last report we called attention to the omission of one important officer, viz.: "Grand Designer"—Bro. Langridge says:

Bro. Pierson is old enough to know that everything that has to be done

in a Grand Body that nobody has particularly in charge, and everything that the proper officer neglects or overlooks, falls to the lot of the Grand Secretary, who is expected to do the work necessary to the credit of everybody else. *That's who's* the "Grand Designer," whose trestle-board is always full of "designs," and who has, since he came into office, seen an entirely new race of Grand Secretaries chosen, and following his "designs," has made Masonic proceedings a good deal less like almanacs and primers than they were when we were boys.

Under the head of Nebraska, he says :

If the ties of Masonry are such that a member has no claim except upon his own Lodge, and that a failure by his Lodge to refund moneys advanced to any one of its members without its order, is to place him in bad standing, and to release from their Masonic obligations to him the members of every other Lodge in the world, then the Nebraska idea is correct, but the central idea of Masonry is dead. It has heretofore been held that "to relieve the distressed is a duty, incumbent on all men, but more particularly on Masons, who are linked together by a chain of indissoluble affection ;" and that "on this basis," and not on that of receiving back any money we may advance, "we form our friendships and establish our connections." If they were Lodges of some other order, in which the *insurance* principle is the prominent one, it would be otherwise, but in Masonry this is a new departure, and one which these insuring orders have taught. We have always learned that it was a Masonic duty to provide for sick strangers, and only of late years have ever heard of the claim of reimbursement.

A fine oration was delivered by Bro. Moses A. McCoid, Grand Orator ; we present an extract :

And now, my brethren, what less can we do than serve mankind with unselfish lives, examples, words and deeds, demonstrating the eternal truths, the great principles of this ancient, honorable and useful order. From such scenes who can go to do evil. Anointed with the sacred influences of these councils, wherein, alone, we conspire to be better men, we may hope to exemplify the moral power of its hidden virtues to a closely observing world. Resting back on the rock of the moral law, and environed with the written and unwritten landmarks, what can shake the repose of the true man. When prosperity pours its sunshine in upon him its genial rays but makes these virtues grow. When the rolling, angry cloud of storm and wrath bursts o'er him, as it doubtless will, it but deepens and strengthens his courage and constancy.

Holds society, government, or religion any prejudices against any class of men ; any wrong entrenched in law ; any superstition enshrined in ordinance or creed—count here an enemy, for all the power of its invisible heaven is directed to make the human race, wherever found, a unity, equal in origin, rights and destiny. With the torch of truth and the lance of love, it will burn out superstition and unhorse wrong ; plant implicit trust in God in every human heart, and carry human sympathy to the utmost height and depth of humanity ; will construct in wisdom, support in

strength, and adorn in beauty human character, and transfigure the face of man to his fellow man into the face of God.

M.·W.· Z. C. Luse, of Iowa City, was elected Grand Master ;
and

R.·W.· T. S. Parvin, also of Iowa City, re-elected Grand Secretary.

IDAHO, 1876.

The Ninth Annual Communication of the Grand Lodge of Idaho was held at Boise City, September, 12th, 13th and 14th, 1876.

Ten Lodges represented.

Twelve on the roll.

M.·W.· J. W. Griffith, G.·M.·, presiding.

The Grand Master presented a brief report of his official acts ;
in his report we find the following :

I desire to call the attention of the Grand Lodge to what I deem an infringement of our jurisdictional rights. Mr. M., who is a resident of this county, while in Minnesota, on a visit, had the degree of E.·A.· conferred upon him by Nicollet Lodge, No. 54, of St. Peter, Minnesota.

We cannot understand why the foregoing was incorporated, unless it was, that he was short of material for his address ; the Committee on Jurisprudence, to whom the matter was referred, reported :

In the matter of the infringement of our jurisdictional rights by the Grand Lodge of Minnesota, your committee are unable to find sufficient evidence to convince them that such infringement has been committed, and would respectfully report the matter back to the Grand Lodge for its action.

The facts are, Mr. M., a young man, long a resident of Nicollet county, where he owned considerable land, went out to Idaho ; after remaining some time returned ; went East, married and returned to Nicollet county with the intention of remaining upon his farm ; petitioned the Lodge, after he had been home for a year—and received the first degree. Shortly after he had an advantageous offer and sold his land ; he then determined to return to Idaho, which he did.

A Grand Master, before embodying in his annual address—

which goes before the world—accusations against a sister jurisdiction, should be certain that he had a case which a committee of his own selection, thought worthy of notice.

The constitution of the Grand Lodge of Minnesota requires, that an applicant for the degrees shall have resided one year in the State, and six months within the jurisdiction of the Lodge, before his petition can be received. We have never known an instance in which that provision has been violated, or an instance in which a Grand Master has authorized its dispensation.

The Grand Master reported the appointment of a Representative near the Grand Orient of Hungary, the Grand Lodge revoked the commission, and withdrew any supposed recognition by it of that body.

From the report of a Special Committee on the Ontario matter, we cite :

As the Grand Lodge of Canada has exclusive jurisdiction over the Province of Ontario, no Lodge or individual hailing under this so-called Grand Lodge can be recognized as having any Masonic standing in this jurisdiction, and all brethren will exercise the greatest caution in extending Masonic courtesies to any persons from the Province of Ontario, first ascertaining that the Lodges to which they belong are under the jurisdiction of the Grand Lodge of Canada. Therefore, be it

Resolved, That the Grand Lodge of Idaho refuses to hold Masonic intercourse with the so-called Grand Lodge of Ontario, or any subordinate Lodges claiming or acknowledging jurisdiction under the same, or any member owing allegiance thereto.

In its ninth year, and the Grand Lodge of Idaho has in its “Orphan Fund the sum of \$3,498.44”

The first Report on Foreign Correspondence emanating from the Grand Lodge of Idaho, appears in the proceedings before us, and was presented by Bro. O. H. Purdy ; it embraces an able review of the proceedings of forty-eight Grand Lodges ; Minnesota for 1876, has a place.

Bro. Purdy that “hits us a lick over the back” was not aimed at Idaho in particular. The Grand Lodges of England, Scotland and Ireland, &c., &c., are older than those in the United States ; they had their customs and usages long before we were born, and we cannot expect them to change their old customs to suit our notions.

They do not appreciate the American jurisdictional claims ; a

number of our Grand Lodges have been snubbed for presenting such claims; we think it a waste of time and labor endeavoring to get what we term justice from them, in the making of Masons of residents of this country, who had returned to their old homes on a visit.

We have had two cases here, but recognizing that the Grand Lodge of Scotland acted in accordance with its law, we accepted the situation and said nothing about it.

We question very much whether these jurisdictional claims, in the multiplicity of phases which they have assumed in these later years, are compatible with the universality of Masonry.

Bro. Purdy says:

It is generally believed that, in the mining regions of the Pacific States and Territories, there is less moral restraint over the people than in some other parts of the world—Scotland and Minnesota, for instance. Some men take undue advantage of this license to provide themselves with a cloak for their rascality and avarice; they desire to join the Masons; to do so they go to Scotland, or somewhere else, where a laxity in the investigation of character is observed, and return to us, and, would we receive them, we should be obliged to assume the responsibility of worthless material. We can't see it, Brother Pierson.

This is an age when "we can't go behind the returns." The party is regularly made, but is a bad man—well, he is in your jurisdiction, and you have the undoubted right of discipline.

In our report of 1876 we suggested that the proposal to authorize the Worshipful Master, Wardens or *Past Masters* who were unable to attend the Grand Lodge, to depute *any member* of their own Lodge *as a proxy*, "was opening the door a little too wide."

Bro. Purdy replies:

While we don't propose to blow our horn too loud, but with all due respect to modesty, we think we have as bright Masons hailing from the "Gem of the Mountains" as will be found elsewhere.

Our candidates are *required* to learn the lectures and undergo a rigid examination before they are permitted to advance, after which "that noble contention, or, rather, emulation, of who can best work and best agree," induces many, in comparison to our numbers, to study and learn the working of a Lodge. This may be accounted for, not from superior intelligence, but an absence of places of amusement and recreation. It is not uncommon, during the winter season, in some of our Lodges, for the brethren to congregate and discuss questions of jurisprudence, etc. The Grand Lodge of Idaho may not be as brilliant as many others, but we

have a weakness, to some extent, of following the good examples and experience of others.

We have already exceeded the limits we had assigned for Idaho, but *Deo volente*, we shall hear from Bro. Purdy again, as we notice that the Grand Lodge proposes to keep a good thing now that they have got it.

M.·. W.·. E. A. Stevenson, of Pioneer City, was elected Grand Master; and

R.·. W.·. Charles Himrod, of Boise City, re-elected Grand Secretary.

Bro. O. H. Purdy, of Silver City, Chairman Committee on Foreign Correspondence.

INDIAN TERRITORY, 1876.

A large number of Grand Lodges have formally recognized the Grand Lodge of Indian Territory, although the Grand Lodges of Arkansas and Kansas, from which its constituent lodges emanated, has not done so, but is holding the matter under advisement.

The Second Annual Communication was held at the "Town of Caddo," September 5th, 1876.

Two of the elective and four of the appointed officers were present at the opening; and five out of the six Lodges on the roll were represented.

M.·. W.·. Granville McPherson, G.·. M.·., presiding.

Two Dispensations for new Lodges were issued during the year.

Although the ideas in the following extract have been printed thousands of times, and have been heard by Masons present at every "raising," yet as by incorporating here, they may perchance revive the recollection of some forgetful brother, we present a passage from the address of the Grand Master:

Brethren, have you ever, in any way, knowingly wronged or injured a brother Mason? Have you to his face spoken a word to wound his feelings, or behind his back made a remark that could put a stain upon his good name? Have you failed to come to his assistance and support him in his falling fortunes, or to whisper good counsel in his ear and warn him of impending danger? Have you turned away from him in his hour of distress, or forgotten the duties you owe to his widow and orphans? Have you ever cheated him out of the value of a cent, or wilfully permitted it to be done by others? In short, have you ever acted, in any way whatever,

toward a brother Mason, or before the world, other than an honest, upright man? If so, then you are not a "true Mason," but a hypocrite, sailing under false colors. A man is a Mason or he is not, and he who has passed through our ceremonies, and then prostitutes the dignity of his station by the gross neglect of the plain and imperative duties devolving upon him, is as much of an imposter as he who gains admission among us without going through the formalities of initiation in a regular Lodge.

It is an old saying, "never too old to learn;" the Grand Master says that "the habit of first opening a Lodge of Master Masons, then after ascertaining that a 'constitutional' number of Lodges are present," and then opening the Grand Lodge—

"I decide is wrong."

We have no idea that the Grand Lodge of Minnesota will change its Constitution under which it has been working for twenty-five years, because a Grand Master representing a constituency of one hundred and seventy-five Masons decides it *wrong*.

He has a very exalted opinion of *his* position; he holds that a Grand Master has the right to open a Grand Lodge anywhere, upon any occasion, where or when he can get six Masons associated with himself!

He made another discovery, he says:

In looking over the proceedings of some of our sister Grand Lodges, I have been perfectly astonished, and not only that, but heartily ashamed, to see so many eminent, and in every other respect, worthy Grand Secretaries dealing to such an extent in the use of "slang phrases."

We suspect that we have found the key to the reason why the Grand Lodges of Arkansas and Kansas do not recognize the Grand Lodge of Indian Territory.

No report on Foreign Correspondence.

M. W. G. McPherson, Grand Master; and

R. W. R. P. Jones, Grand Secretary, each of Caddo, were re-elected.

KENTUCKY, 1876.

The Seventy-seventh Annual Communication of the Grand Lodge of Kentucky, was held at Louisville, October 19th and 20th, 1876.

Four hundred and twenty-one Lodges represented.

Five hundred and sixty-eight on the roll.

M. W. John H. Leathers, G. M., presiding.

The Grand Master in his address made an eloquent—one would suppose irresistible—appeal in favor of completing the Widows' Home. \$148,810.64 has already been expended; \$45,000 more is required to complete the building and fit it for occupation. Even in its present unfinished condition "one hundred and eighty-five widows and orphans of deceased Kentucky Masons have found shelter there."

The endowment fund, the interest of which goes to the support of the widows and orphans, amounts to \$138,461.72.

Twelve Dispensations for new Lodges were issued during the year.

The Grand Master recommended an amendment to the constitution, providing:

That no new Lodge shall be formed without the consent of all Lodges whose territorial jurisdiction will be affected thereby.

From the decisions reported we select:

2. A brother who stands suspended for the non-payment of dues at the time of his death is not entitled to Masonic burial. The Lodge cannot remit the dues of a suspended brother after his death, to make him appear in good standing at the time of his decease.

4. The burial service for the dead is part of the labor of the Lodge. Therefore it is improper to call from "Labor to Refreshment" when the Lodge leaves its hall to follow the remains of a deceased brother to their last resting place.

6. A legal summons should have the Master's signature and the seal of the Lodge attached, and must be placed in the hands of a brother who can testify that the summons was duly served.

7. The right to dimit from his Lodge is said to be an inherent right belonging to every Mason, and if an inherent right, a vote should not be taken on the application for a dimit, the petitioner being clear of the books and no charges against him. When a brother makes application for a dimit, and no objections are interposed, the Master should instruct the Secretary to make the record and to issue the certificate.

8. A Lodge cannot grant a dimit *conditionally*. After a dimit has been granted to a brother the withholding of the certificate, or written evidence of the Lodge's action, does not make the dimitted brother any the less a non-affiliated Mason. It is the action of the Lodge on the application, and not the written evidence, that regulates his standing.

9. A Lodge not having jurisdiction over a candidate, receives his petition for initiation and rejects him. The Lodge having jurisdiction may receive and act upon such candidate's petition as if no application had been made.

11. A regularly elected and installed Master of a Lodge remains in office until his successor is duly elected and installed. The fact of his successor having been elected does not qualify him to preside as a Master until he has been duly installed.

13. Any brother who refuses to obey the request of the Master to take his turn with the other brethren in sitting up with a sick member of his Lodge is guilty of unmasonic conduct and is amenable to charges.

14. The Master of a Lodge should not confer any degree upon any candidate elected to receive the same until such time as he thinks proper.

15. A suspended Mason, against whom charges have been preferred, has the right to be admitted into the Lodge during his trial.

16. Any by-law making a limit to the number of years a Master of a Lodge may serve is unconstitutional. The Master of a Masonic Lodge may serve in such capacity as many terms as the members of his Lodge may elect him.

17. When a candidate has received one or more degrees in Masonry, and objection is made to his advancement, the brother should have a trial when he demands it, that he may have an opportunity of meeting his accuser face to face and vindicating his character if unjustly aspersed. N. B.—I know that many brethren will not coincide in this opinion, yet, while the right of a brother to cast a black ball, irresponsibly, as between himself and his conscience is fully conceded, a candidate who has taken but one degree in Masonry has obtained certain Masonic rights, and among them the right of being heard in his own defense when objection is made against him.

18. The acceptance or rejection of a candidate must be a personal act. One member cannot cast a black ball for another.

23. The Constitution of the Grand Lodge provides that no Lodge shall confer the degree of Entered Apprentice for a less sum than ten dollars, nor the degrees of Fellow Craft or Master Mason, for a less sum than five dollars each; therefore, the by-laws of any Lodge exempting ministers of the gospel from the payment of fees for the degrees are unconstitutional.

25. A Chapter Past Master can not exercise in a symbolic Lodge any function pertaining to the office and attributes of the Master, and cannot, consequently, install a newly elected Master.

26. A brother suspended for a definite period regains his membership in the Lodge at the expiration of such period without any action from the Lodge. A brother expelled from his Lodge can only be restored to membership by application in writing, made at a stated meeting of the Lodge, which shall be laid over one month, and receive the unanimous consent of the members as expressed through the ballot-box.

32. There is no limit to the time when charges would be barred, or when charges could not be preferred against a Mason who has, at any time, committed an offense against Masonry.

35. Any by-law of a Lodge prohibiting a Master Mason from voting at the annual election of officers, or from holding office, for being in arrears

for dues, is unconstitutional. No brother can be deprived of such rights, on account of his failure to pay dues until he has been regularly suspended.

36. The right to visit belongs to Master Masons only. Entered Apprentices and Fellow Crafts can only be admitted as visitors when vouched for. No one can be examined as a visitor to whom the proper test cannot be administered.

The Grand Lodge appropriated \$5,000 to the Widows' and Orphans' Home. To provide the means for completing the building it was proposed to levy an "assessment upon each subordinate Lodge in the jurisdiction, and of all others hereafter constituted, of an amount which will equal one dollar for each member of said subordinate Lodge per year for five years."

The proposal was unanimously adopted, and ordered sent to the subordinate Lodges for action, the vote to be taken December 27, 1876.

We judge that the project was adopted—it should have been unanimously—as we noticed in a newspaper of recent date, that the charter of two Lodges had been suspended for refusing to pay the assessment.

The following was adopted :

On motion of Past Grand Master Leathers, the Grand Secretary was instructed to procure suitable badges for the Grand Representatives of this Grand Lodge near other Grand Lodges.

If each of the Grand Lodges should adopt a similar resolution, we know at least one where the attendance of those holding commissions, would be somewhat increased.

P. . G. . M. . Thomas Todd presented an excellent Report on Foreign Correspondence, embracing a review of the proceedings of forty-two Grand Lodges, those of Minnesota for 1876, included.

We desire to whisper in Bro. Todd's ear, that Bro. Cummings will be very much surprised to learn that he was elected Grand Master of Minnesota.

M. . W. . R. M. Fairleigh, of Hopkinsville, was elected Grand Master ; and

R. . W. . John M. Todd, of Louisville, re-elected Grand Secretary.

KANSAS, 1876.

The Seventy-first Annual Communication of the Grand Lodge of Kansas was held at Emporia, October 18th and 19th, 1876.

Ninety-seven Lodges represented.

One hundred and sixty-three on the roll.

M.·. W.·. Isaac B. Sharp, G.·. M.·., presiding.

Seven Dispensations for new Lodges issued during the year.

Kansas has lost one of its oldest Masons, Richard R. Rees, the first Grand Master of that jurisdiction, died November 19th, and was buried with the usual ceremonies by the Grand Lodge.

We knew him before he removed to Kansas, an active, intelligent, practical Mason, who at all times answered a Masonic call, whether it was to attend the Lodge or relieve the distressed. The members of the Grand Lodge did themselves honor in honoring Richard R. Rees.

Among the decisions reported we note :

1. A published copy of the proceedings of the Grand Lodge received by a subordinate Lodge is official notice of the proceedings of the Grand Lodge, or a copy of its proceedings, or any part thereof, certified by the Grand Secretary, is official notice.

2. Where a summons has been regularly issued and duly served upon a brother, and those facts appear of record, then in that case the Lodge has acquired jurisdiction over the brother, and although the case may be continued, the Lodge may proceed without issuing a second summons, having due regard to the regularity of all its proceedings.

6. A member of a Lodge who has been regularly tried on charges, found guilty and sentenced to be reprimanded but refuses to attend Lodge so that the reprimand may be administered, is not entitled to a dimit, but is liable to further Masonic discipline for such refusal.

7. The Secretary of a Lodge ought not to enter the arguments for or against a motion or resolution in the record of the proceedings of the Lodge, but having been entered, and the minutes read and approved, it is too late at the next meeting of the Lodge, to change the record, either by erasure or interlineations. Where a supposed error has been committed in making up the record of the meeting of the Lodge, and said record has been read and approved by the Lodge, the error, if any exists, can be corrected at any subsequent meeting of the Lodge, by motion, explaining, modifying or correcting it, and entered in the proceedings of such subsequent meeting, but the minutes of the former meeting after approval should not be mutilated.

17. A man who is habitually addicted to the use of profane language is not a proper subject for the mysteries of Masonry, until a reformation in that respect takes place.

We particularly approve the last decision.

Alpha Lodge, in the Indian Territory received its charter from the Grand Lodge of Kansas; it was opposed to the formation of the Grand Lodge of Indian Territory, and has since refused to recognize said Grand Body, as also does Flint Lodge, chartered by the Grand Lodge of Arkansas.

At its last session the Grand Lodge of Indian Territory passed resolutions arresting the charters of both Lodges.

Alpha Lodge appealed to the Grand Lodge of Kansas; the matter was referred to the Committee on Jurisprudence; from the report which was adopted by the Grand Lodge we present:

In view of the action taken by this Grand Lodge, your committee are of the opinion that Alpha Lodge, No. 122, was under no legal obligation to transfer its allegiance to the Grand Lodge of Indian Territory, before this Grand Lodge, to which Alpha Lodge, No. 122, is subordinate, had formally recognized it; and while we maintain and defend the doctrine of exclusive territorial jurisdiction, as now understood and substantially settled on the American Continent, we believe that no Grand Lodge should recognize any new Grand Lodge until ample time and opportunity has been afforded to investigate fully the claims of the new aspirant for Grand Lodge honors.

Therefore your committee would respectfully recommend that the action of Alpha Lodge, No. 122, be, and is hereby approved and sustained, and further, we will continue during the present condition of affairs to bear this Lodge on our register of Lodges, and exercise jurisdiction over said Alpha Lodge, No. 122.

The action of the Grand Lodge of Kansas was right. If Alpha Lodge desired to remain in allegiance to her mother Lodge, she had a perfect right to do so, there are abundant precedents in the history of Masonry in this country to sustain her action.

There are two sides to this jurisdictional question, which some of these new bodies do not appear to understand.

Bro. J. H. Brown submitted an exhaustive report on the Ontario matter, concluding with the following resolution, which was adopted:

Resolved, That the so-called Grand Lodge of Ontario, is an irregular and clandestine organization, and not entitled to Masonic favor by any regular Freemason, and all persons hailing from, or claiming Masonic fellowship with said organization, or with any bodies holding under it are unworthy of our Masonic fellowship; and that all Lodges in this Jurisdic-

tion are strictly enjoined not to receive as visitors or acknowledge as Masonic brethren, any person or persons, hailing from this pretended Grand Lodge of "Ontario."

The Report on Foreign Correspondence was presented by Bro. John H. Brown, in which are reviewed, in his usual able manner, the proceedings of forty-nine Grand Lodges, those of Minnesota, included.

M.·. W.·. Jacob D. Rush, of Fort Scott, was elected Grand Master; and

R.·. W.·. John H. Brown, of Wyandotte, re-elected Grand Secretary, and is also Chairman of the Committee on Foreign Correspondence.

1877.

The Twenty-second Annual Communication was held at Topeka, October 17th and 18th, 1877.

Ninety-four Lodges represented.

One-hundred and sixty-one on the roll.

M.·. W.·. Jacob D. Rush, G.·. M.·., presiding.

Five Dispensations for new Lodges issued during the year.

We note three of the decisions reported:

6. When a Dispensation is surrendered and a charter is issued instead, no interruption of the work occurs. Reports of committees, etc., appointed while under Dispensation, will be made to the chartered Lodge, just the same as though appointed under the charter.

8. Neither a Lodge nor its Master has any right to expunge or erase any portion of the minutes of the Lodge, after they have been read and approved.

9. All objections made in open Lodge, to the initiation or advancement of a candidate, must be placed upon record, whether the objecting brother asks it or not.

The following resolutions relating to the Grand Lodge of Indian Territory, were unanimously adopted:

Resolved, That the so-called Grand Lodge of the Indian Territory having been organized contrary to the doctrine of exclusive sovereignty universally recognized on this continent, is an illegal body, and that all its acts are without the warrant of Masonic usage or law.

Resolved, That this Grand Lodge fully sustains Alpha Lodge, No. 122, located at Fort Gibson, in the Cherokee Nation, in maintaining its due allegiance, and will continue it on its register and exercise jurisdiction.

over it during the pleasure of its members, or until a legally organized and duly constituted Grand Lodge shall be erected within the territory of the Cherokee Nation.

“Bro. John Smith, aged eighty-eight years, who first raised the gavel in Kansas,” was present, and upon invitation addressed the Grand Lodge.

The Grand Lodge exercises a supervision over the Masonic Insurance Associations of Kansas,—we doubt the policy.

The Report on Foreign Correspondence presented by Bro. J. H. Brown, embraces a review of the proceedings of fifty-three Grand Lodges, those of Minnesota for 1877, included.

Bro. Brown improves on acquaintance, we think the report for this year the best that we have seen of his, he deals with Masonry and omits theology, &c., good.

Under the head of Dakota, he notices some of the actions and copies resolutions adopted by that body relative to Minnesota; Bro. Brown has heard only “*one side of the story*,” and has been led into error, “one had received a Dispensation since,” is a grave error,—if invitations were sent, they were not received; and in this jurisdiction we had no official knowledge of the organization until over one year had elapsed.

As to the “proposition,” the *first* was that the two Lodges alluded to, should surrender their charters, accept a Dispensation and take the chances of charters being issued; quite a difference, but we are not disposed to discuss the questions involved at this time. Suffice to say that Minnesota will support all Lodges having charters from her, until they voluntarily see proper to change their status. “Coercion” is not a Masonic term, and has no place in the institution.

The action of our G. . L. . on the negro question is favorably commented upon.

There is much in the report that we would like to present, but must be content with the following extract, which we commend to every one of our Masonic readers.

Under the head of South Carolina, he says:

The Grand Lodge, following the report of the committee on appeals, decided that a Mason cannot justly publish or proclaim the errors or misdeeds of a brother, even though such brother is guilty of the same, until he has been tried and proved guilty. Undoubtedly the ruling is strictly in

accordance with the spirit and best usages of Freemasonry from time immemorial. If a brother is guilty of misconduct, the outer world should never hear it denounced by Masonic lips, until it has been established by indisputable evidence under the forms and sanction of a fair Masonic trial. Were the fact impressed upon the candidates in their making, were it strongly inculcated in the Lodge by lecture and timely admonition, a deal of the petty trouble now affecting Lodges, would soon disappear. As long as the character of a Mason is not sacred in the eyes of his brethren until his unworthiness has been duly ascertained and irrefutably established, just so long the outside world will ridicule all pretension to brotherly love set up by the fraternity. Profession should not precede but follow practice in the Masonic world; and the less of profession and the more of practice the better for the institution. Hypocrites and traducers—the product of corrupt society—have no place within our Lodges; and, whenever they appear, it is the duty of every real Mason to join in the use of legal means to arrest their course and procure their expulsion.

M. . W. . John Guthrie, of Topeka, was elected Grand Master; and

R. . W. . John H. Brown, of Wyandotte, re-elected Grand Secretary, and is also Chairman of the Committee on Foreign Correspondence.

LOUISIANA, 1877.

The Sixty-fifth Annual Communication of the Grand Lodge of Louisiana was held at New Orleans, February 12th, 14th, 15th, 16th and 17th, 1877.

Eighty-one Lodges represented.

Two hundred and twenty-three on the roll.

M. . W. . John G. Fleming, G. . M. ., presiding.

Three Dispensations for new Lodges issued during the year.

It is a source of gratification to announce that the difficulties existing between the Grand Lodges of Louisiana and that of Canada have been amicably adjusted, and representatives exchanged.

On the Ontario matter we find the following:

Fifth—The reasons assigned by the M. . W. . Grand Master in his address, under the heading of Ontario, for the issuance of a circular on the first of September last, prohibiting Masonic intercourse with the members of the so-styled “Grand Lodge of Ontario,” are entirely in consonance with that of your committee, and we recommend that the action of the M. . W. . Grand Master be approved.

A large amount of routine business was transacted, chiefly of local interest.

A Report on Foreign Correspondence was presented by Bro. G. H. Braughn—none would have supposed that it was his “first report,” if he had not said so—embracing a review of the proceedings of forty-one American Grand Lodges and of fourteen foreign Grand Bodies.

We notice that in the list of proceedings “not received by your committee,” Minnesota appears; they were sent, and the Grand Secretary acknowledged the receipt before the meeting of the Grand Lodge. We very much regret that a copy did not reach the Committee, and right here we again notify both Grand Secretaries and Foreign Correspondence Committees, that if a copy of the Minnesota proceedings are not received within forty days after the close of the Annual Communication, copies will be sent, on application to the Grand Secretary.

The Report is very able and voluminous, we have read it with both pleasure and profit, and would gladly present extracts did space admit.

M. W. Samuel James Powell, of St. Francisville, was elected Grand Master; and

R. W. J. C. Batchelor, of New Orleans, re-elected Grand Secretary.

Bro. Geo. H. Braughn, New Orleans, Chairman Committee on Foreign Correspondence.

MAINE, 1877.

The Fifty-eighth Annual Communication of the Grand Lodge of Maine was held at Portland, May 1st, 2nd and 3d, 1877.

One hundred and sixty-seven Lodges represented.

One hundred and seventy-nine on the roll.

M. W. Albert Moore, G. M., presiding.

Among the decisions reported we note:

1. The appointment and installation of a Master of a Lodge as District Deputy Grand Master, vacates the office of Master, and the Senior Warden succeeds to the chair until the next annual election.

4. The penalty for non-payment of dues, shall be suspension from or forfeiture of membership after due trial. If suspension, the payment of

arrears restores to membership without a vote of the Lodge; if forfeiture of membership, a petition for restoration must be presented, the same course pursued, and the same ballot taken as in the case of any non-affiliate.

8. No Lodge is required to reimburse another Lodge for expenses voluntarily incurred in assisting its members outside of its own jurisdiction; but Masonic comity seems to demand a liberal and equitable adjustment of expenses needfully incurred in such cases.

We think that if "4" was adopted by the Grand Lodges, it would save them and Grand Masters a vast amount of labor and vexation.

Suspension can only be visited upon a brother after due trial as a penalty of Masonic crime. Non-payment of dues is not a Masonic crime, such as should cut off the brother from all fellowship with the craft.

A member of a Lodge who has removed from its jurisdiction without dimitting, and whose residence is unknown, should, after a prescribed time, have his name stricken from the roll, which relieves the Lodge from the payment of annual dues, and the brother becomes a non-affiliate. A Lodge cannot be expected to pay annual dues to the Grand Lodge for brethren from whom it receives nothing.

Those in arrearages for two years, residents *in* the jurisdiction, should, after notification be suspended from *membership*, and after a reasonable time has elapsed, if the dues are not paid, the name should be stricken from the roll.

The following extract from the address of the Grand Master, on the subject of Masonic Insurance, may be of interest to some of our Lodges:

The proposed action of your Lodge to pay for the insurance of its members, directly or indirectly, would be such use of its funds as its contributors never contemplated, and wholly inadmissible. Masonic lodges, as such, can have nothing to do with Relief Associations. The funds are to be devoted to charitable purposes; not to insure the lives of its members, nor can they be directly or indirectly converted to such use.

As voluntary organizations, there may be no objections to Relief Associations among individual Masons, but there is neither reason nor authority for the Grand Lodge or the subordinate Lodges to patronize them, or recognize them as Masonic; much less to devote their funds to the insurance of their members. My convictions are clear that such a disposition of Lodge funds would lead to endless strife and discord. No Lodge can insure all its members. Every member having equally contributed to the funds, all are alike entitled to its benefits, and no distinction could be made without

creating dissatisfaction. No question creates so much irritation in the Lodges and so strains the fraternal cord that binds its members together, as the disposition of their finances. Any attempt to carry out the policy indicated by this resolution would be a continual cause of irritation, if there was any authority for it—as there is not.

* * * * *

The benefits of Relief Associations and other kindred organizations, safely and economically conducted, are not questioned; but the great danger is, when the death-rates begin to increase and the assessments begin to multiply, as they will with the increasing years of the members, that the interest in the association will begin to wane, policies to lapse, members to drop out one after another, and a final collapse will follow.

From the report of the committee to which the matter was referred, we quote:

Lodge funds are trust funds, held for defraying the ordinary and necessary expenses of the Lodge; and after their payment, for distribution in charity “to worthy distressed Master Masons, their widows and orphans.” The members of the Lodge have no *personal* interest in the fund: it cannot legally be divided among them, and if it should be so divided, the Masonic law would punish the recipients, and the civil law would compel them to refund all they received. It follows that the fund cannot be applied for the personal benefit of the members except in charity: and, of course, that it cannot be used to insure the lives of members for their benefit.

Regarding it as an investment, it is of so uncertain a character, that we have no doubt the law would hold it to be such a misappropriation of trust funds, as would subject the officers making it to a personal liability for any loss which might result.

We deprecate earnestly the tendency to introduce the pecuniary element into Masonry. Every one of us, in his prayer for admission, solemnly declared that in so doing, he was “unbiased by mercenary motives;” but how long will that be the case after mutual insurance shall have been introduced into the system? *Masonic* relief does not depend on what the recipient has *paid*, or has *promised* to pay, but upon *his needs* and the *ability of the giver*; and when this principle of personal obligation, to give relief when and where it is needed as voluntary charity, shall cease to distinguish Masonry from other societies, one of the oldest and most important of the fundamental principles will be blotted out, and the Masonry the fathers have handed down will cease to exist.

Bro. Drummond, as usual, presented the Report on Foreign Correspondence; he manages to secure a larger number of proceedings than either of the other reporters. The report before us embraces a review of the proceedings of fifty-one Grand Lodges. Reviewing proceedings of Grand bodies, is with Bro. Drummond, emphatically a labor of love, he evidently *reads* them all.

and permits nothing of the least consequence to escape comment, which are always kind and fraternal.

● Under the head of Minnesota, he says :

We last year noticed the extraordinary promptness with which Bro. Pierson got out the Proceedings. He has repeated it, thus showing that it was not merely accidental last year. The session closed this year the *eleventh* of January, and on the *fourth* of February (the same date as last year) we received the Proceedings—a pamphlet of over 250 pages—in Maine.

We have read Bro. Drummond's report clear through—we always do—and find much that would be interesting to the craft in Minnesota.

Considering it but fair to give Bro. Goodrich an opportunity to reply to Bro. Drummond's comments on his report, presented at our last Annual Communication, we have surrendered so much space—much more than we anticipated—that we are compelled to forego presenting extracts from Bro. Drummond's report.

DRUMMOND VS. GOODRICH.

M. W. Brother :

In the discharge of a Masonic duty, I submitted to this Grand Lodge, in January last, a hurriedly written report upon "Colored Masonry," (a subject, the discussion of which I had in vain striven to keep out of the Lodge.)

While conscious of defects therein, some chargeable to compositors, others to myself, I was not then, nor am I now aware of any serious errors in the statement of facts; there was no intention to deceive the unsuspecting. That report has subjected me to the criticism of Brother Drummond, of Maine. In his Foreign Correspondence for 1877, (pages 373-74) he styles it "remarkable;" were this all, I might console myself with the reflection that there are those to whom truth appears more "remarkable" than fiction, but Brother D. charges me with making statements for which *I neither offer nor suggest proof*. From some of the statements I made, or which he causes me to make, I copy the following :

"In England none below the rank of gentleman were free born in the sense of the term in which we are bound to use it; that only *eleven* of the precious cargo shipped on board the May Flower were free men."

What I did say of the free born of Old England, the free men of New England, and of the cargo of the May Flower, may be more surely learned from my report than from Brother D.'s statement concerning it. To this end I desire a careful perusal of that paper and his review thereof; for such as may not have access to these, I make the following extracts:

This reference devolves upon the committee an inspection of the ancient laws of our being, as well as that found in our present constitution. That this may be rightly done we must examine those governing the subjects of the State or Empire whence we trace our Masonic descent; especially must we consult such as define the *status* of its inhabitants, carefully noting the distinctions therein marked, in and by which the different orders of men know the positions to which they are assigned, attention being had to that found under the heads of *slave, serf, villein, freedman, freeman, free born, Mr., gentleman, burgess and esquire*.

The sixty-six orders indicating the position each man shall occupy between the *laborer* and the *Throne*, are determined by rank—the six lowest thus: Esquire, gentleman, yeoman, tradesman, artizan, laborer; these must be styled by the name and addition of their estate, degree or mystery, in all writs, actions, appeals and indictments.

This question expands as we remember that Masons are everywhere required to yield obedience to the laws under which they live. Hence we must know who were the *free born free men* of England, according to the "law of the land," as well as of our order, at the time Masonry was established in that realm, also at that at which it was transferred to colonies, now States in our Union; we should remember that it is the *State* that makes the *citizen* and *free man*, and the *Lodge* that makes the *Mason*.

All are supposed to know that a *Free Mason* cannot be made of a man *not free*. Hence, upon the establishment of our order in England, the laws defining the *status* of its inhabitants, especially that of the free born free man, necessarily became a landmark; and the craft, in its construction of this law is bound by that of the State.

While Masonry was *operative*, no master could receive an apprentice who was not *free born*; when it became *speculative*, had the craft reserved to itself the right to change its organic law, even if the State had consented to a modification of the compact, it is not probable that the standard of qualification would have been lowered. All experience serves to show that it is *now practically too low*, while the disasters incident to the attempt to transform the *freed man* into a *free man* by the nation, should admonish us to shun the rock upon which the ship or State is now so sorely imperiled.

"THE FREE MAN'S ROLL."

"The Town Clerk of every borough shall make out a list, to be called the '*Free Man's Roll*,' of all persons admitted as *burgesses* or *free men*," (6th and 7th Victoria, Chapter 76.)

Those thus registered are *citizens, gentlemen, freemen*; voters qualified to hold certain offices.

The following figures, taken from a report ordered printed, by the House of Commons, in 1854, may serve to indicate the proportion that free men bear to the aggregate population of England, in our time. In that of Prince Hall, free men were more scarce, both in England and Massachusetts:

Ratio of Free-men or Electors to population:

In English Counties, 1 Elector to 20 inhabitants.

In Scotch Counties, 1 Elector to 34 inhabitants.

In Irish Counties, 1 Elector to 40 inhabitants.

Upon this state of a record declared to be *unchangeable*, a kind of compact was entered into by the crown and craft; the former, in consideration of being faithfully served by a band of "good men and true," granted the latter privileges not enjoyed by the mass of its subjects.

We find that the majority of the male population of England, at the above periods, though white, was neither free born nor composed of free men. While these were not slaves in the popular acceptance of the term as employed in the United States, they were not *free men* either in law or fact; hence, as our order did not propose to fill its ranks with men alien to or below the standard of a citizen, as fixed by the government, they were, as a matter of necessity, excluded.

Of that precious cargo shipped on board the "May Flower," and landed on Plymouth rock, there were but *eleven* who even arrogated to themselves the appellation of gentleman, or the prerogatives of free men; to the names of these, as they appear in the Register, is the prefix of "Mr."—(1) Thus it was known that John Smith was *no* freeman, while "Mr." John Smith was a citizen, freeman and gentleman, qualified to vote and hold office.

In May of this year, it was *Resolved*, That "no man shall hereafter be admitted a free man, (that is, a citizen and voter,) unless he be a member of the parish church;"

Thus did I "suggest" that which may amount to proof.

"He (Brother G.) admits that if the charter of African Lodge had been in the hands of General Warren, it would have clothed him and his associates with ample authority to make Masons, but in the hands of Prince Hall it was worthless! Why? Because Warren was a Master in Israel, while Hall was neither freeborn, a freeman or a citizen. It is true he

(1) These distinctions were punctiliously observed in this country long after the Declaration of Independence. In the official report of the proceedings of the Congress which met in Philadelphia, September 5, 1774, printed by Thomas and William Bradford, it appears that of the members composing that band of patriots, there was but one delegate who was not a *gentleman* according to the legal standard; to the names of the others is appended either a prefix or an affix, to some both, thus:

From Massachusetts—Mr. Samuel Adams, John Adams, Esq.; these, though of different rank, were both *gentlemen*.

From Connecticut—The Hon. Roger Sherman, Esq.

From New York—Col. William Floyd, Esq.

From Virginia—The Hon. Peyton Randolph, Esq.; Richard Henry Lee, Esq.; George Washington, Esq.; and Patrick Henry, Jun., Esq.

neither offers nor suggests any proof of either assertion; unfortunately for his argument history is against him."

All admit that Warren was qualified, few claim this prerogative for Hall. I said of him:

Being *neither free-born, a freeman or citizen* of the colony or State of Massachusetts, or of the United States, according to the laws of England or America, of London or Boston—colonial, state, municipal, or Masonic; consequently he was not a Mason. It was not in the "power of any body of Masons" to confer this distinction upon him; and, as "from this beginning sprang all the colored Lodges of this country," it being an axiom that the heir cannot set up a better title than that possessed by the ancestor, *there are no colored Masons in these United States*, neither have there been nor can there be, until children born of colored parents *since* the adoption of the recent amendments to our Federal Constitution, touching the questions of *slavery, freedom and citizenship*, shall attain their majority and be made Masons in some lawfully constituted Lodge. If this be not so, then is the history of the colored man, as it stands out upon the constitutional, legislative and judicial records of these United States a lie, and the adoption of the XIVth and XVth amendments a *farce*.

Massachusetts says the freed man was an idle and vicious conspirator. She even placed a whip in the hands of every free man, with instructions implied, if not expressed—

"To lash the negro, naked, round the land."

He was declared a vagrant, the police were upon his track, vigorous measures were taken to drive him from the State.

"A free negro is not a citizen of the United States in contemplation of the constitution."—1st Litt. R. 334.)

All attempts to make Masons of these *non-free* men, *non-citizens*, are in such conflict with law and landmark, as to render the act not only *void* but *incurable*, even were we to concede that the story of Prince Hall's making, was neither a *fiction* or *fraud* (at least as much so as if the *bona fide* electors of these States should cast their votes for the King of Dahomey, as their candidate for the Presidency,) in either case the act must ever remain *void*, beyond the power of the craft or nation to *cure*, *regularise* or *legalise*, all attempts in that direction being *anti-Masonic*, *extra-judicial*, *ex-post facto* and utterly *void*.

And is it true that I neither offer nor suggest any proof? Yet I am told history is against me. What history? I know of none, save that found in Brother Drummond's account of his sitting in Lodge with a negro; what does this prove? Did that act make a free born freeman and citizen of this culinary member of the Smith family, or an African of Brother D. All that can be inferred is that Brother D. thereby subjected himself to the discipline of the Lodge; all are supposed to know that no negro in

these United States was either free-born, a free man or citizen, *previous* to the adoption of the XIVth and XVth amendments. It is said that Jesus dined with Zaccheus, did the latter thereby become a Nazarene? or the former a publican? All we can know in the case of Brother D. is that he sat in Lodge with a negro, he says "*it is*" is always an overwhelming answer to "*it cannot be.*" I have an authority in support of this great principle in moral ethics; a magistrate was about to commit an unfortunate debtor, when the latter reminded his honor that imprisonment for debt had long since been abolished, whereupon the justice exclaimed: "*This court has done it twice, and you will be imprisoned until you pay the uttermost farthing.*"

Whatever may be the legal and moral standard of Masonry in Maine, it is but just to state that there are members of the order within this jurisdiction who do not believe that "might makes right," who, while they admit that the man-slayer has cursed the land from Cain to the present hour, yet vigorously contend that these crimes have not abrogated the decalogue, who yet maintain that

THOU SHALT NOT KILL, •

remains unrepealed, and that the blood-stained hands and perjured tongue of the first murderer, were not "an overwhelming answer" to the blood of Abel as it cried to Heaven from the ground; who believe that there *are* certain great *principles* of right and justice—yet cherished by members of the order, as well as *laws* and *landmarks* to be *obeyed* and *upheld*.

Brother D. says the African brother he refers to "was a citizen of the commonwealth of Massachusetts, by virtue of her constitution, and therefore a citizen of the United States by virtue of its constitution."

I have supposed, that as that instrument reserved to the nation in its representative capacity, the prerogative of defining the attributes of her citizens, this question had been wisely removed from the States; if I am in error will Bro. D. inform the craft at what time Congress or the nation constituted the Old Bay State its agent and attorney in fact for determining the great questions of freedom and citizenship, or for the establishment of an uniform rule of naturalization?

His statement that *the* army Lodge in which some suppose Hall to have been duped, *did*, "*with many others, constantly make Masons of civilians*," reveals a knowledge of the workings of these amphibious institutions, not possessed by the average Mason. What was the *name* and *number* of *this* army Lodge? Who were its officers? Above all, let us know *why* a concern that was *constantly* making Masons of *civilians*, should have been styled an *army* lodge? It was not dedicated to army work, it could not have been managed by the officers or soldiers of the British army, their duties would have *occasionally* diverted their attention from this *constant* work upon civilians. I admit that occasionally the soldiers might have "done a batch of negroes for amusement or grog money," yet this *constant* employment was not possible in the army. *More light*; Brother D. continues:

Brother G. says Prince Hall appears to have been illiterate and a vagrant. He was no vagrant, and not so illiterate, for we have seen a copy of his petition in the archives of Massachusetts, the original of which is in his handwriting, which is as good English and as correctly written as the report under consideration.

Was he no vagrant?

On the 15th of March, 1788, it was enacted that "No African or negro
* * * shall tarry within this commonwealth more than
two months, and after complaint before any Justice of the Peace, and order
to depart, he remain ten days, he may be committed to any house of
correction at hard labor, till the sessions of the peace shall next be holden,
and if convicted before said court, may be whipped, not exceeding ten
strokes, and ordered to depart out of the commonwealth, within ten days;
and if he or she shall not depart, the same process shall be had, and punishment
inflicted, and so *toties quoties*."

The above whipping clause was abolished February 26th, 1826, nineteen years after his death.

Shall "that freedom with which a Mason is free," and the whipping post be thus confounded?

Brother D. says:

He was not so illiterate, for we have seen a copy of his petition in the archives of Massachusetts, the original of which is in his handwriting, &c.

Would not the witness who should thus depose stand self-impeached before the court? Should Brother D. find a copy of

“the Sermon on the Mount,” in the handwriting of Hall, could he be quite sure that his sable Prince was its author?

As the form books of the period contained drafts of petitions upon all supposable subjects, it is not so remarkable that one who spelled the name of his friend Scott—“Scoote,” or of his brother, Samuel Bean, “Samivell Bbean,” should *copy* one of these forms correctly, as that our brother should be able to detect the handwriting, and determine the authorship of an original instrument, by the inspection of a *copy*. He continues:

Hall styles himself a “black freeman,” he represents that “three of our brethren, free citizeas of the town of Boston, had been kidnapped and sold into slavery, and asks for the passage of a law to prevent such acts.”

This statement proves too much. If the negroes of Massachusetts *were free men and citizens*, why should Hall inform the legislature of that fact? Was he the instructor and constitutional adviser of that body? Again, *if free* what need of the law? Kidnapping had been punished with death, and theretofore declared to be felony, both in the old world and new. It is manifest that Hall was ignorant, or that he did not believe what he said.

Again Brother D. says:

This reminds us that a letter was published in a paper printed in Portland, in which it is said that the three men thus kidnapped were returned.”

A letter in a paper in which it is said; here we have indeed, confirmation strong as Holy Writ; and of such is the correspondence from Maine; is this the manna upon which the craft should feed? Why this sophistry? Is it that our brethren are only capable of digesting such transparent legal pap, that our learned brother thus “tempers the winds to the shorn lamb?” To err in judgment is one thing, to mis-state facts another; while I here transfer from my report but a portion of the authorities bearing upon the questions at issue, who beside Brother Drummond can say that I neither offer nor suggest any proof that Hall was not free born, a free man, or citizen of the United States? or of any other proposition therein stated?

I have re-examined that report and the review of our learned brother, and am oppressed by the conviction that the touching

moral contained in the story of Ananias, has been lost upon Brother Drummond.

Appreciating the courtesy which permits me to stand upon the defensive, within the charmed circle,

I am fraternally,

AARON GOODRICH.

St. Paul, January, 1878.

M. W. Edward P. Burnham, of Saco, was elected Grand Master; and

R. W. Ira Berry, of Portland, re-elected Grand Secretary.

Bro. Josiah H. Drummond, Portland, Chairman Committee on Foreign Correspondence.

MASSACHUSETTS, 1876.

The One Hundred and Forty-third Annual Communication of the Grand Lodge of Massachusetts was held at Boston, December 13th, 1876.

One hundred and forty-seven Lodges represented.

Two hundred and twelve on the roll.

M. W. Percival L. Everett, G. M., presiding.

Four Dispensations for new Lodges issued during the year.

From Lodges, the income of the Grand Lodge amounted to \$29,571.18 during the year. The whole number initiated during the same period was 1,215, being 225 less than for the previous year, and the decrease in membership 657.

The Grand Master reported that Philanthropic Lodge, located at Marblehead, had surrendered its charter. The charter was dated January 14th, 1778, and it referred to a previous charter, dated March 25th, 1760. Cause of surrender, lack of interest and harmony among the members.

From the report of the committee to whom was referred the application of Ontario for recognition, we quote the conclusion:

Your committee are necessarily brought to the conclusion that the so-called Grand Lodge of Ontario is a spurious body, with whom it would be improper and unmasonic to enter upon fraternal relationship, as requested.

Forty-six pages of the proceedings are occupied with the

speeches—all good—toasts, &c., at the celebration of the Feast of St. John the Evangelist.

No Report on Foreign Correspondence.

M.·. W.·. Percival L. Everett, Grand Master ; and

R.·. W.·. Charles H. Titus, Grand Secretary, each of Boston, were re-elected.

MARYLAND, 1877.

The Semi-Annual Communication of the Grand Lodge of Maryland was held at Baltimore, May 8th and 9th, 1877.

Seventy-six Lodges represented.

One hundred and seventy-four on the roll.

R.·. W.·. John M. Carter, S.·. G.·. W.·., presiding.

One Dispensation for new Lodge issued.

An elaborate report relative to Masonic matters in Cuba was presented by Bro. J. S. Tyson, recommending the recognition of the "Grand Lodge of the Island of Cuba," which was adopted.

The transactions were of local interest.

The Report on Foreign Correspondence is usually published with the proceedings of the Annual Communication, held in November. We are unable to account for the fact that we have not received a copy of the annual proceedings since 1871.

M.·. W.·. John H. B. Latrobe, is Grand Master ; and

R.·. W.·. Jacob H. Medairy, Grand Secretary, each of Baltimore.

MISSISSIPPI, 1877.

The Fifty-ninth Annual Communication of the Grand Lodge of Mississippi was held at Vicksburg, February 7th, 8th and 9th, 1877.

Two hundred and nineteen Lodges represented.

Three hundred and eighty-three on the roll.

M.·. W.·. John Y. Murry, G.·. M.·., presiding.

Three Dispensations for new Lodges issued during the year.

Among the decisions reported we note :

2d. A Lodge cannot grant a dimit upon conditions. An entry in the

minutes that a member is to have a certificate of dimit upon payment of dues; and the member being delinquent for dues at the time, would be a violation of our by-laws, and consequently of no validity.

3d. The funeral ceremony of the Catholic church having been performed at the burial of a Master Mason, is no grounds for denying any Masonic rite to which he was otherwise entitled.

4th. A Lodge may receive dues from a brother who has been expelled for non-payment of dues.

5th. No action of a Lodge after the death of a member who was in a state of suspension at the time of his death, can entitle him to Masonic burial or to any other Masonic right of himself or family.

8th. A member of a Lodge who refuses to give the G. . H. . S. . at the opening or closing of a Lodge, subjects himself to Lodge discipline.

I am aware of the fact that many well informed and devoted Masons object to it, still I could not allow the dignity of this Grand Lodge compromised by having its edicts disregarded. As long as the adopted work of this jurisdiction requires its observance, it must be done, notwithstanding other jurisdictions may not require it.

10th. A sentence of deprivation of membership simply deprives a brother of the rights and privileges of a member of the Lodge until by its vote he is restored; it does not affect his general Masonic standing.

11th. It is the duty of a Lodge to give a brother a Masonic burial who died from the excessive use of intoxicating liquors, *provided*, the brother was a *member* of the Lodge in good standing at the time of his death, and had a short time prior to his decease, or his family immediately after that event, requested a Masonic burial.

When a Lodge fails to enforce our regulations against its members for the crime of drunkenness while living, I think it too late to begin it when they are dead. If the brother was not entitled to Masonic burial, he ought not to have been in good standing in the Lodge.

12th. A Lodge has the right to confer the third degree upon a candidate on whom it had regularly (and but recently) conferred the former degrees, although the candidate had removed into the jurisdiction of a sister Lodge prior to taking the third degree.

13th. "Brother A desires to accomplish a purpose through Bro. B, which is immoral in its nature, and submits his proposition to Bro. B upon the square, with a promise of reward. Bro. B discloses the matter. Is he guilty of unmasonic conduct?" *Answer.* No—unless he agreed to treat it as *confidential*, certainly not otherwise. Secondly, "is Bro. A guilty of unmasonic conduct, when the consummation of the purpose sought would have been a misdemeanor against the laws of the State?" *Answer.* Yes; he is most unquestionably guilty of *gross* unmasonic conduct, and should be disciplined by the Lodge.

We opine that the following is as it should be:

On the 7th day of June, I issued the following edict: "Subordinate

Lodges, and Master Masons within this jurisdiction, are *positively* prohibited from applying, *as Masons*, to the fraternity in other jurisdictions for contributions for any purpose whatever, *except* in cases of *actual distress* or of *real charity*, without first getting authority to do so from our Grand Lodge, or Grand Master."

I was lead to promulgate this edict on account of information received, that these things were being done, to the great annoyance and discomfiture of the fraternity abroad. I submit several communications that I have received upon the subject for your examination. I recommend the adoption of some means by which the evil complained of shall be effectually abated.

P. . G. . M. . Howry, of the Committee on Masonic Law and Jurisprudence, presented a lengthy report. We present a few extracts :

Question 1. Can a W. . M. . who has retired from office sign any warrant, receipt, or other paper, officially, connected with the payment of money or the finances of the Lodge, although the order was passed by the Lodge while he was presiding?

Answer. All unfinished business must be performed by the new Master. The annual returns, which are dated the 27th of December, are presumed to be made out by that day, and the old officers may sign and certify them.

Question 4. A Master Mason becomes dissatisfied with Masonry, and says, from reading the Bible he has become convinced, "that the working part of it is all false and a mockery to God, and wishes to withdraw." His moral standing is good as a man, a Mason, and a church member. What shall the Lodge do with him?

Answer. Dimit him, of course, for conscience sake, if he pays his dues. If he does not, suspend him under Rule 21. Either will dispose of him.

Question 9. Is it the prerogative of, or proper, for a Lodge to adjust personal difficulties between non-affiliates residing within its jurisdiction, especially where they neglect or refuse to contribute to the funds of the Lodge an amount equal to the annual dues of the Lodge?

Answer. Non-affiliated Masons are not held in very high esteem by the Grand Lodge, nor by its subordinates. They have caused an incalculable amount of vexation and annoyance to the great body of active working Masons. They leave the Lodges to do the work and bear the expenses, and the ties which bind brother to brother, are supposed to continue as long as life lasts. Besides, the charities to which they suppose themselves entitled, from the working Mason, their moral conduct is a matter to be watched over by the Lodges, and if a brother has a grievance against one of them, the Lodge must redress it, and it is held accountable to the profane world for their conduct.

Question 19. A Master Mason's widow has pecuniary transactions with a member of a Lodge, and believes that he does not act fairly with her, and complains to the committee on Complaints and Offenses. Can it take

cognizance of the matter, and investigate it and charge and arraign him before his Lodge for trial?

Answer. Your committee are decidedly of opinion that it is not only the right, but the bounden duty of the committee on Complaints and Offenses to investigate the complaint thoroughly, and see that justice is done to the widow. She is helpless, and the surviving brethren of her deceased husband should see that she is not wronged. While Rule I contemplates that all offenses against the laws of Masonry which come under the observation of the committee, or of which they shall be informed by a brother, shall be investigated by them, yet, on general principle, offenses coming to their knowledge by any other means, even by public rumor, should be promptly examined into and reported to the Lodge for its action.

* * * Our brethren must not be allowed to mistreat the widows of our deceased brethren.

Question 23. Can a Lodge open and go ten miles and bury a brother and close without the charter being present?

Answer. It is often done, and no harm grows out of it. The charter is constructively present.

Question 31. A Mason commits suicide—should he be buried with Masonic honors?

Answer. It is the opinion of the most eminent medical men that no sane man commits suicide. If this hypothesis be true, and the party is in good standing previously, and does not bring on his mental aberration by dissipation or some other immoral cause, and the usual request be made by the family, we are of opinion that the burial honors should not be withheld from him. The Lodge should always judge of the circumstances, under which the act was committed, and exercise a prudent discretion.

Question 32. Can a young man in his nonage petition the Lodge for initiation, anticipating that he will be of lawful age when his petition is acted on and a ballot taken?

Answer. Candidates for initiation are required to state their age in their petition, and that must show that he is of lawful age. The Lodge cannot, therefore, receive the petition of a minor.

Question 37. Is it a Masonic offense for a brother to bankrupt his Lodge or a brother on a just debt?

Answer. All questions of this character are difficult of solution. The Lodge is not a forum to adjudicate accounts and business transactions between brethren. Your committee find a growing disposition on the part of Masons to call upon the Lodge to settle pecuniary transactions between them, and they regard it as bad omen for the harmony and prosperity of our cherished and time-honored institution. The time was, not far distant in the past, when years, many Annual Grand Communications, were allowed to pass, and not a single question involving the honor and integrity of Masons in business was brought up for review by your Grand body. If they continue to increase as they have in the last fifteen or twenty years,

you will find it necessary to organize a Masonic Court to sit in the interim, to hear and determine the grievances arising from business transactions, between brother and brother. They seem to forget a fundamental principle which underlies our organization—that a good brother will not cheat, wrong or defraud his brother. The conclusion from this necessarily presupposes that some who have succeeded in getting within the inner door of our mystic temple are not of the right sort.

Your committee must meet the question before it. A discharge in bankruptcy relieves the party from legal liability from his debts. But whether it discharges the moral obligation, we leave for the High Court of Heaven's Chancery to decide. We can only speculate on it here. The conscience of each brother who knows the relation he sustains to his brother, should regulate the matter; but conscience, that faithful monitor, sometimes goes to sleep, and then the Lodge is called in to adjust the difficulty.

Question. A Master Mason is divorced from his first wife and marries another. Is the first wife entitled to Masonic relief, after the death of the husband, by virtue of having been the wife of a Master Mason, and is she to be regarded as a widow of a Master Mason?

Answer. She is not entitled to Masonic relief, but the obligation of charity resting on all men should prompt men and Masons to relieve the wants and necessities of the widow. The orphans, being children of both women, should be subjects of Masonic charity.

In his comments on Mississippi, Bro. Hedges, of Montana, says:

We feel that it is a tribute justly due, to say that the Grand Lodge of Mississippi has more able Masonic lawyers, and jurists, and writers, than any of our American Grand Lodges. Others may, and do, excell them in special and individual cases, but not on a general estimate. They seem to produce a great many nice and difficult cases for the cultivation and development of sound jurists, perhaps it is only the presence and general cultivation of these traits that discovers cases, that elsewhere would be overlooked.

A very excellent Report on Foreign Correspondence, embracing a review of the proceedings of forty-five Grand Lodges, was presented by Bro. John T. Buck. In reply to Bro. Buck's inquiry, we have only to remark, that the matter was a "family affair," the "departure" had no reference to either "Ample Form," or "Prayer."

Under the head of Kentucky, we find:

We note the following:

"Bro. James B. McCreary, Governor of Kentucky, was introduced to the Grand Lodge and received with appropriate honors."

Will our Kentucky brethren enlighten us as to the honors due to the

Governor of a State by a Masonic Grand or subordinate Lodge? We have such people with us sometimes; but we have no honors with which to receive them; on the contrary, we have been taught to believe that Masonic honors were intended for Masonic dignitaries, not political officials.

We wish that we could make further extracts from this excellent report, but time, &c.

M. W. John Y. Murry, of Ripley, Grand Master; and

R. W. J. L. Power, of Jackson, Grand Secretary, were each re-elected.

Bro. J. W. Howry, Oxford, Chairman Committee on Foreign Correspondence.

MONTANA, 1876.

The Twelfth Annual Communication of the Grand Lodge of Montana was held at Helena, October 3d and 4th, 1876.

Seventeen Lodges represented.

Twenty-one on the roll.

M. W. Harry R. Comly, G. M., presiding.

One Dispensation for a new Lodge issued during the year.

We desire to call especial attention to the following extract from the address of the Grand Master:

He that recognizes no obligation in his nature to relieve his fellow-man, can be but the cold pillar of self, and is adorned by no living light; he may eke out a miserable existence, but can never know the joys and happiness with which sympathy and charity towards his fellow soothes and calms the troubled heart, and warms and inspires the pure sentiments of humanity.

He that passes by on the other side his fallen brother, and merely points at him as a warning, and seeks not to aid him with helping hand, although in public display he may give profusely of his abundance, is but a fraud and a cheat, and lacks the noblest principle of manhood—that of charity.

Charity does not consist merely of *giving* alms from our plethoric coffers, but in the *way* and *manner* of giving; it must come from the heart, it must spring from sympathy with suffering, and not from a morbid desire for ostentatious display; it must be as the *widow's mite*, and not as the cold contribution of pharisaical hypocrisy.

Again, it is more than the mere giving of money, it is also that sympathy with a weak brother, which through good and kind counsel leads him from error to the path of rectitude, not that cold, puritanical disposition which condemns and punishes with the cold hand of fanaticism.

You will generally find, my brethren, that he who has no mercy, and is continually clamoring for punishment of his brother for trivial faults, is impelled by vanity; or by appearing to be publicly just, is anxious to conceal

his own frailties. To say the least, he is not imbued with the true spirit of Masonry, and has no claim to the pure essence of charity.

If a brother is falling, and is weak, do not drive him away in despair, and for want of sympathy allow him to sink into the slough of degradation; but sympathize with him, lend him a helping hand, encouraging him, be charitable, be Masons; and never, my brethren, (to use a very ordinary but forcible expression,) "never kick a man when he is down."

We present an extract from the Report of the Committee on Masonic Jurisprudence:

In regard to his action in granting a Dispensation to certain Lodges for a public procession on the 4th of July, we would submit that, although we do not feel called upon to unqualifiedly condemn such action in any particular instance, still it is the opinion of your committee that such proceedings should not be encouraged, believing that public Masonic parades, except for specific purposes, such as funerals, dedications, laying of corner stones, etc., have a demoralizing tendency.

The Report on Foreign Correspondence, embracing a review of the proceedings of forty-eight Grand Lodges, those of Minnesota included, was presented by Bro. Cornelius Hedges. Under the head of District of Columbia, he says:

On the question of a single ballot for the three degrees, he puts the pertinent query to Bros. Robbins and Pierson, defenders of that system: "How was it when all business of Lodges was transacted in E. A. degree?" Surely Apprentices didn't vote on the advancement of Fellow-Crafts and Masters. It is almost necessary to conclude that the single ballot has less of age to defend it than the other practice.

We had not seen the article alluded to. We answer that our information is, that there was but the one ballot until comparatively few years since. There was none originally. The Master took Apprentices at his option; when they had served their time faithfully, and had learned the work, their indentures were surrendered, and they became F. C.; after laboring as such to the satisfaction of the Master, and serving as a foreman—Warden—they were entitled to become Masters. Balloting for each degree is one of the American improvements! on the system. We believe in abiding by contracts.

Under the head of Minnesota, he says:

The present volume containing the records of the Twenty-third Grand Communication, held in St. Paul, last January, is certainly not obnoxious to the criticism made last year on the paper and printing. Indeed, so marked and gratifying a change, deserves a bow of recognition.

As to the contents, the same authors are responsible for the bulk of the

volume, Bro. Pierson claims three-fourths for his report on correspondence, and the address of the Grand Master, Bro. Chas. Griswold, occupies the half of the other quarter. The superior excellence of these enumerated portions, therefore stamp the quality of the volume.

In the following:

We hardly know what offence we have committed that any man should rejoice to see us enslaved to the duty of a reviewer again. We enjoyed the anticipation of release, at least for a time, and are that much ahead at any rate.

Bro. Hedges alludes to a remark in one of our reports—"offence," why keeping us up more than half the night reading the report—how could we help it when in search of light? but then we enjoy that kind of "offence," and are selfish enough to desire your continued enslavement.

We supposed that we had got through with the "temperance question," but brother Hedges has such a genial way of putting things that we can't forbear an extract:

We are sorry to have to differ with our good brother on the *temperance* question. We do believe that it is the part of Masonic duty, now and forever, to fight intemperance of every kind, not only in the use of drink, but of everything else. The first lesson in Masonry inculcates the duty of learning to subdue our passions, and temperance is always introduced and represented as a *cardinal* virtue, the very *hinge* on which character and usefulness lean. We are not to be deterred from our duty in the matter because some are over zealous, unreasonable and uncharitable in their speech and acts. It is only the greater reason for those who think they see a better way, to step in and make it known and direct effort in that path. Some are intemperate in their support of temperance, and make what our brother invidiously terms an *ism* out of it. But the grand Masonic virtue of temperance should not be abandoned to such unskillful hands. It is not to be given up as a "forlorn hope," or all is lost, manhood, Masonry, and everything else that adorns and exalts human nature. We use the term, temperance, in its true, natural import, without hobbling it with any stock definitions, rather in the sense of "moderation" and self-control in the use of all the faculties and bounties that God has bestowed upon his human creatures. Temperance teaches the proper use and prevents the abuse of everything. To our thinking it is not only a Masonic virtue, but there is more Masonry in it than in all the rituals, ceremonies, &c., connected with our institution. It imposes work upon us as Masons, individually and collectively, work, too, that will never be completed, however unitedly, resolutely and persistently we enter upon and prosecute it. If Bro. Pierson won't call himself a temperance man and Mason hereafter, we wish to be informed and we will try again. Now don't move the "previous question" on us.

We have not got half through, but yet must pass on.

M.·. W.·. Julian H. Knight, of Virginia City, was elected Grand Master ; and

R.·. W.·. Cornelius Hedges, of Helena, re-elected Grand Secretary, and is also Chairman of the Committee on Foreign Correspondence.

MANITOBA, 1877.

The Second Annual Communication of the Grand Lodge of Manitoba was held at Winnipeg, June 13th, 14th, 15th, 16th, 1877.

Five Lodges in the jurisdiction, each one was represented.

M.·. W.·. W. N. Kennedy, G.·. M.·., presiding.

One Dispensation for a new Lodge issued during the year.

A large portion of the communication was devoted to an exemplification of the work.

We find nothing in the proceedings of general interest. The Lodges appear to be harmonious, and the Grand Lodge prosperous.

G.·. M.·. Braden granted permission to parties living remote from Lodges in this jurisdiction, but convenient to a Lodge in Manitoba, to receive the degrees in that province ; the Committee on General Purposes say, that "it desires specially to express its appreciation of the prompt, frank and fraternal terms in which that permission has been conveyed to our M.·. W.·. Grand Master by M.·. W.·. Grand Master Braden, of Minnesota."

M.·. W.·. George F. Necomb was elected Grand Master ; and

R.·. W.·. John H. Bell, re-elected Grand Secretary, each of Winnipeg.

NEW HAMPSHIRE, 1876.

An Annual Communication of the Grand Lodge of New Hampshire was held at Concord, May 17th, 1876.

Fifty-nine Lodges represented.

Ninety-one on the roll.

M. W. William Barrett, G. M., presiding.

The address was very brief, comprising a detailed statement of his official acts.

The reports of the District Deputies, indicates that Masonry in the "old Granite State" is flourishing, harmony prevailing in all the Lodges.

We find several exceedingly well written and well digested reports from the Committee on Trials and Appeals. We present quotations :

It is time that the business of this Grand Lodge in relation to drunkenness was exalted above the "common drunk" jurisdiction of the police courts. It is time that every Mason and non-Mason alike understood that neither drinking, getting drunk, betting, gambling, or visiting houses of prostitution, are any part of the work and lectures, or the ceremonies, of the third, or any other degree in Masonry.

* * * * *

But the conclusive answer is that it is the settled law of this Grand Lodge, as it is of every intelligent and respectable Masonic jurisdiction, that Masonic tribunals are criminal, and not civil courts. We reiterate with an emphasis which we trust cannot be misunderstood, that Masonic bodies are neither collection agencies nor courts for the recovery of debts. The laws of the land afford such remedies for those who desire them.

* * * * *

"Masonry will not take cognizance of a breach of contract or agreement between a Mason and a profane, nor between one Mason and another, unless involving moral turpitude in the offender. Masonic tribunals do not assume to adjust mere legal rights, pecuniary or otherwise."

Freemasonry never treats a violation of the municipal law, or law of the land, as a Masonic offence, merely because the act is prohibited by law. The test is, does the act involve moral turpitude in itself? If it does, it is a Masonic offence; if it does not, in the absence of special regulation upon the subject, it is not an offence in the eye of Masonry. Masonic jurisprudence should rest upon broad, general principles, which can be understood and successfully applied in practice. We cannot undertake to administer the laws of nearly fifty State and Territorial and as many Masonic jurisdictions, with their constant changes and endless refinements.

* * * * *

We do not propose to take into our hands the administration of the laws of the United States prohibiting persons from practicing in their professions, carrying on certain kinds of business, or selling certain articles without the payment of a tax or a license fee, or the thousand and one police regulations of the States.

Transactions of local interest.

The Report on Foreign Correspondence is a dual production, part written by Bro. J. J. Bell, the old reporter, and part by Bro.

A. S. Wait, the whole dovetailed together in a workmanlike manner; no perceptible cracks, requiring putty to smooth over. The proceedings of thirty Grand Lodges are noticed, Minnesota for 1875 and 1876, included.

Noticing our usage relative to non-payment of dues, contrasting it with that of New Hampshire, Bro. Wait says:

Were we ourselves to construct the law upon this subject anew, we freely confess that, as at present advised, we should prefer the rule adopted by our brethren of Minnesota. The latter rule seems to us more in consonance with the genius of our institution as it existed in early times as well as in our own day.

Under the head of Missouri, he says:

This claim of jurisdiction by the Grand Lodge of Missouri, together with the utter indifference with which it was treated by that of Scotland, appears thus to have afforded our American brethren of the former jurisdiction, and not improbably elsewhere upon this continent, an occasion for more fully informing themselves upon this subject of Grand Lodge jurisdiction, which we truly hope will prove of service to the fraternity at large in this country. We do not doubt the wisdom, and indeed the necessity, among the American States, of the doctrine of jurisdiction which our brethren sought to have recognized by the Grand Lodge of Scotland. It is, however, as they finally admit, a principle which has no existence in the ancient laws or usages of the order, and is wholly unknown except to American Grand Lodges.

* * * * *

We can see very well that it is possible (for Masons are human,) for one Grand Lodge to so far forget the amenities which ought to mark Masonic intercourse, that intercommunication with it ought justly to be suspended. but does this involve a necessary *corruption of the Masonic blood* of every individual member of the fraternity belonging to its jurisdiction? and must the doors of every Lodge be closed against them, and must they hence become strangers to every Masonic heart and outcasts from all Masonic charity? No true Masonic heart throbs in sympathy with any such doctrine, and rather than admit it we would see this whole "American system" of Grand Lodge jurisdiction blown to the winds. When a Grand Lodge persists in a disregard of a rule of conduct regarded as essential to the general well-being of the order, but merely conventional in its origin, not affecting the landmarks or ancient constitutions, it may doubtless be right to withdraw intercourse from that Grand Lodge as an organized body, but that the whole membership of the order in its jurisdiction are to be visited with the consequences of *expulsion*, or that recognition from them as Masons is to be withdrawn, neither follows as a necessary consequence, nor is warranted, as we feel confident in believing, by any sound Masonic principle. Indeed, we think this whole doctrine of exclusive Grand Lodge jurisdiction, so far as it applies to the making of individual Masons, ought to be regarded as rather *voluntary* on the part of each Grand Lodge, than as compul-

sory by means of any process or proceeding emanating from other jurisdictions. It should be regarded rather as matter of *interjurisdictional comity* than of positive law. To this extent it will doubtless always work well, and will produce no want of harmony among Grand Lodges. But this issuing manifestoes by one Grand Lodge, calling another to account for a "*violation of jurisdictional rights*," and then threatening the withdrawal of intercourse in case of contumacy, has a ring of harshness, to our minds, strangely out of keeping with anything like true Masonry; and we do not doubt that every incident of the kind grates harshly upon the sensibilities of the order from one end of our Union to the other. We hope, in the interests of true Masonry, that the day is not far distant when the practice will be abandoned.

M.: W.: John J. Bell, of Exeter, was elected Grand Master; and

R.: W.: John A. Harris, of Concord, was re-elected Grand Secretary.

NEW JERSEY, 1877.

The Ninetieth Annual Communication of the Grand Lodge of New Jersey was held at Trenton, Jan. 17th and 18th, 1877.

One hundred and twenty-nine Lodges represented.

One hundred and forty-five on the roll.

M.: W.: Marshall B. Smith, G.: M.:, presiding.

Among the decisions reported, we note:

2. No Lodge or Lodges, in this jurisdiction, can appear *as such* in a *civic* procession, except for the purpose of assisting the Grand Lodge, or its proper officers, in some Masonic ceremony recognized by the usages and regulations of the craft.

3. It is not proper for Masons, as such, to participate in the *dedication* of any room or building, no portion of which is to be used for Masonic purposes.

5. The practice of inviting officers from other jurisdictions to exemplify their work on actual candidates, tends to promote confusion, and is hereby prohibited.

7. Committees are appointed by the actual or acting Worshipful Master. A resolution naming the members of a committee, trenches upon the prerogatives of the presiding officer, and is out of order.

8. It is improper and unmasonic to *print* the names of suspended or expelled Masons in circulars issued by Lodges.

10. The brother who proposes a candidate should not be placed on the committee of investigation.

No. 5 is contrary to the *practice* in this jurisdiction. We opine that should M. W. Bro. Smith visit a Lodge in this jurisdiction and there was work on hand, the pressure would be so great that he would be obliged to do it; *we* are not afraid that "more light" will "promote confusion."

Although not as yet applicable to this jurisdiction, but as we notice that the practice is traveling westward, we quote from the Grand Master's address, as a note of warning—an old adage says that "an ounce of prevention is better than a pound of cure."

I feel it incumbent upon me to call the attention of the Grand Lodge to a practice fraught with evil and a marked deviation from the ancient prudence and reserve of the craft. I refer to published accounts of work, and proceedings within the Lodge. With these matters the general public have nothing to do. Any public ceremonial authorized by the Grand Lodge or by the Grand Master, must of course find its way into the daily record that forms the basis of the history of our day and time; but details of private installations, notices of communications to which are appended "Work in the — Degree," reports of the style in which such degree was conferred, accounts of Lodge difficulties, and entrusting lists of suspended or expelled members to the hands of the printer, are alike reprehensible and improper. Such publicity is in direct antagonism to the genius and spirit of an institution whose watchwords have ever been—*Secrecy*—*CIRCUMSPECTION*—*SILENCE*. Such publicity can serve no true or genuine Masonic purpose and is, in my opinion, a violation of our solemn covenants. I would therefore fraternally urge upon the brethren who have been elevated to the honorable and responsible office of Worshipful Master, a more careful adherence to the ancient custom of dispensing true Masonic light within the tyled precincts of the Lodge.

He concludes his address with :

A nobler work than this we need not seek :
 To weld the broken links, to make the chain—
 As at the first—entire. The mystic word to speak
 That binds in loving fellowship, again,
 Brother to brother; stays the impassioned word ;
 Calms the fierce billows, erst in fury stirred.
 The friendly deed, in kindness to do ;
 Covering with love's fair mantle, many a stain,
 And sin, and scar ; relieving pain ;
 Aiding the needy, all our life way through ;
 With GOD our helper, and our watchword PEACE,
 Toiling and loving, until labor cease,
 And filled is all the outline of the Master's plan—
 The Fatherhood of God, the Brotherhood of Man.

The Grand Master issued an edict forbidding Masonic inter-

course with any parties hailing from the so-called Grand Lodge of Ontario.

G. . M. . Clark, of Pennsylvania, and P. . G. . M. . Simons, of New York, visited the Grand Lodge.

The Grand Secretary, Bro. Hough, has been in office thirty-three years, he heads the list for length of time in continuous service, the Grand Lodge very properly ordered that a "steel-plate engraving of R. . W. . Bro. Hough," be procured "to be placed in the printed proceedings;" the proceedings are also embellished with a steel-plate engraving of Daniel Daniel Coxe, "first Grand Master of Masons of New Jersey," and the first Provincial Grand Master on this side of the Atlantic, having been commissioned in 1729.

A Report on Foreign Correspondence embracing a review of forty-eight Grand Lodges, by Bro. Alex. Fullerton. The report is very—readable. Minnesota receives a kindly notice. We have not yet arrived at a conclusion as to whether he intended to pay us a compliment or not,—well we received numerous "whacks"—"praises dear to the popular vocabulary"—in New Jersey in our younger days, when they hurt—"severity of style"—more than they do now.

M. . W. . Marshall B. Smith, of Passaic, Grand Master; and

R. . W. . Joseph H. Hough, of Trenton, Grand Secretary, were each re-elected.

Bro. Hough is also Chairman of the Foreign Correspondence Committee.

NEW YORK, 1877.

The Ninety-sixth Annual Communication of the Grand Lodge of New York, was held in the city of New York, June 5th, 6th, 7th and 8th, 1877.

Six hundred and sixty-seven Lodges represented.

Seven hundred and seventy-four on the roll.

M. . W. . James W. Husted, G. . M. . presiding.

Eight Dispensations for new Lodges issued during the year.

It is supposable that in a jurisdiction embracing nearly eight hundred Lodges, there necessarily being so many varied and con-

flicting interests, that the Grand Master would be, as it were, overwhelmed with questions, affording him abundant opportunity to "spread himself," and most men would avail themselves of it, but Grand Master Husted, with rare good taste, contents himself with the following :

Your Grand Master has been called upon almost daily to render decisions upon mooted questions of Masonic law, but he feels constrained to say that the vast majority of the questions submitted to him for consideration were too simple to be noted for the approval of the Grand Lodge. Questions without number which a reading of the Constitution and the Statutes would have settled in a moment have been from time to time submitted as if they were new and original propositions. And here let me impress upon the Masters of Lodges the absolute necessity of familiarizing themselves with the Masonic law of the jurisdiction. As no legislator is fit for that position who does not "carefully read and inwardly digest" the organic law, as no jurist is fitted to occupy the bench who has not studied the law and the practice, so no Mason should ever aspire to occupy the Master's chair who is not willing after his election (if he has not done so before) to make himself thoroughly acquainted with the Constitution and the Statutes, especially since he can do so in so short a time, and by so doing can not only relieve the Grand Master of a great deal of useless and unnecessary labor, but can thereby, and only thereby, become himself a wise and successful ruler.

We present extracts from the Report of the "Commissioners of Appeals:"

The Commissioners of Appeals are of the opinion that the only cases in which the Junior Warden as such, should necessarily act as prosecutor are those when the charges are preferred by direction of the Lodge, or when the evidence of the offense is communicated to him by some person or persons not members of the Lodge.

In every case an accused brother is entitled to know who his real accuser is, and if such accuser be a member of the Lodge, he must sign his name to the charges and be responsible for them, as well as responsible for the expenses incurred, should he fail to substantiate them. The accuser may employ the Junior Warden or any other brother to act as counsel for him by mutual agreement, and so may the accused.

Witnesses who are Masons testify by virtue of their obligations as such, other witnesses must sign their names to their testimony and verify it before some officer duly authorized to administer an oath. The credibility of witnesses depending upon their general character which may be impeached.

Expulsion being Masonic death, carries with it complete loss of membership in a particular Lodge, as well as the loss of all the rights and privileges of Masonry. A Lodge may so far as lies in its power extend its mercy to an expelled brother, and by a majority vote after notice of a motion to restore, restore him to Masonic life, that is to the rights and

privileges of an unaffiliated Mason. But it cannot restore him to membership until after he has been restored to Masonic life, nor then except by a unanimous vote of its members upon a proper petition therefor. It would be absurd to receive a petition for membership in a Lodge from one who is not a Mason, and such has ever been regarded as the condition of an expelled Mason. He is as if he never were a Mason so far as the fraternity is concerned.

A large amount of business was transacted, much of it relating to proposed changes in the Constitution. Considerable feeling has been displayed in the State relative to the indebtedness of the "Hall and Asylum Fund." It looks to us, as if some of the brethren in the center and western part of the State are a "leetle mite" jealous that the Hall is located in the city of New York, and are not particularly anxious to make provision looking to the clearing off of incumbrances. But the "second sober thought" carried the day, and the Grand Lodge by a vote of 1314 to 735 adopted the proposal that "every Lodge shall pay for each of its members annually, 50 cents, which shall be appropriated to the Hall and Asylum Fund."

The Report on Foreign Correspondence, as usual, was presented by P.·. G.·. M.·. John W. Simons.

It embraces a review of the proceedings of—

- 1—Thirty-seven Grand Lodges in the United States.
- 2—Seven Grand Lodges in the Dominion of Canada.
- "3—All other Grand Lodges"—seventeen in number.

Bro. Simons reports, are very readable papers, and receive a full share of attention in the Masonic world, because he is a pleasant writer—can sting if he desires to, and sometimes does without the intention—and is better versed in Continental Masonry than either of the other members of the reportorial corps.

In his comments on the Alabama report, he says:

We take occasion to call his special attention—as well as that of all our correspondents—to the transactions of the German League at its last meeting, as well as our comments thereon. This question has now assumed a phase we can no longer ignore, and the argument is brought down to the simple question of a full and unreserved acknowledgment of our rights of jurisdiction, or the surrender of the whole by us; because there can be no intermediate station. If, under what the German League is pleased to call its "domestic rights," it may hold friendly correspondence, and interchange visits with clandestine bodies planted in our midst without our consent, then its acknowledgment of our right of jurisdiction is a mere farce, since

it holds out the word of promise in one direction and violates it in another. The time has now arrived for us all to look this matter squarely in the face, and to decide, once for all, whether we are to rule and govern in our respective jurisdictions, or whether we are merely to exist in common with as many others as may choose to dispute our right. We trust that the several Grand Lodges will earnestly consider the situation, and see to it that their utterances have no uncertain sound.

Under the head of Arkansas, he says—in which we concur :

The Committee on Law and Usage, among other matters decided, in answer to a question, that a citizen of another State may be an officer of the Lodge in Arkansas of which he is a member; or, in other words, that it is membership, and not residence, that constitutes eligibility. We have always held this as the correct doctrine.

We have received a number of letters asking instruction what disposition to make of applications for membership from brethren hailing from New York, who presented no dimit, with the statement of the law as they understood it that they could not get a dimit from a Lodge in New York until they presented evidence that they had been elected in some other Lodge.

We fail to see the utility of such a law. We quote the law as given by Bro. Simons, under the head of Connecticut :

When a person becomes a member of a Masonic Lodge in the State of New York, he does so under the sanction of the law in such cases made and provided, by the lawful Masonic authority of this jurisdiction; he continues his membership under the same circumstances, and he can only legitimately end it in the way provided in New York Masonic law. He agrees in the most solemn manner, that he will maintain and support the Constitution and laws of the jurisdiction, and that covenant is not only binding on him until membership has been severed on its own terms, but there is no authority or power outside of it to effect his release. Now the law of the State of New York, to which these brethren were firmly held and bounden at the time of signing the petition for a dispensation in Connecticut, and to which they are still held, because they have not complied with it, provides that "No member shall be permitted to terminate his membership in a Lodge until it shall appear that no charges are pending against him; that all indebtedness to the Lodge has been paid, and that he has presented a written application for dimit at a stated communication." This law is not in any sense for the government of our neighbors, except in so far as our own rights under it are concerned, nor have we the least desire to prevent members of our Lodges from becoming petitioners for Lodges under dispensation elsewhere if they want to; but we insist that they shall honorably discharge the old membership before they undertake the new.

* * * * *

The principle involved is, that each jurisdiction has the sole and exclusive right to govern and control its own members and their Masonic relations, until membership has been lawfully terminated in accordance with the local law, and it is clearly in the interest of general harmony that every jurisdiction should recognize and enforce it.

Under the head of Kentucky, we find some most excellent suggestions relative to the increase of Lodges, and physical qualification :

It does not, however, appear to be understood that an established Lodge is not obliged to turn itself out of doors because a number of brethren desire to found a new one ; and hence it very rarely happens that the new beginners have any difficulty in getting all the recommendations they want, or need. Yet, if Lodges would reflect that a recommendation given to a new Lodge is a voluntary relinquishment of a part of their own territory, and knowing that they, having none to spare, if they would simply say so, and refuse the endorsement, it is clear that it would be better for all concerned. The case of Kentucky is directly in point. The Grand Master very frankly admits that one-third of the present Lodges could be dispensed with ; and yet the papers of twelve new ones being in order, he probably felt called to give them a chance to do—what? why, increase the burden on the wrong side, and diminish the general efficiency by watering the general strength. Clearly the way to stop this is to go to the foundation, and educate existing Lodges up to the point of being able to say “No,” when required.

* * * * *

Again, we object to so much of No. 5, as requires a candidate for passing or raising to have the same physical qualifications as a profane seeking initiation. We have repeatedly stated the point, that all the laws as to physical qualifications relate to profanes, and to profanes only ; hence, we insist that they cannot be applied to candidates for advancement, unless the Grand Lodge having jurisdiction has made special laws to that effect ; and, therefore, whether an Apprentice or a Fellow Craft maimed after his making has all his limbs as a man ought to have them or not, has nothing to do with the question.

Bro. Simons quotes our comments on his allusion to our report of last year, and says :

We have only to remark, that for once, Bro. Pierson has grasped the animal by the wrong end. Our remarks was only intended to convey the idea that the committee had not seen the Grand Master's address, from the fact that no allusion is made to it. We are about as tenacious of our opinion as the next man ; but on so important a question as the one to which the remark had reference, we should, and did, feel it a duty to consult the Grand Master. Had there been a difference between us we should have felt it our duty to state that fact, though we should still have adhered to our own opinion.

The apology is ample Bro. John, we prefer, if we must take either, to "grasp the animal" by the latter rather than the former end.

Under the head of Ohio, he says :

It is a principle now generally acknowledged, that the indebtedness of one brother to another does not concern the Lodge, unless fraud be charged and proved.

Under the head of Wisconsin, we find :

It were a thousand times better that a Lodge unwilling to comply with the law should go out of existence than that the Constitution should be set aside by any power or for any cause whatever. Masonic laws are made to be obeyed, and when made it is a reasonable inference that their object is to promote the general welfare. If they may be set aside for one Lodge, they may and ought to be for every other, and then they cease to be laws in principle, and become mere forms, to be obeyed or not as may be most convenient. This is the natural outcome of the dispensing operation, and we point to it as a controlling reason why it should promptly be relegated to the dust and ashes of a dead past. If our laws are not satisfactory, let us modify or repeal them ; but while they remain on the statute-book, let them be obeyed and, if need be, enforced.

If space admits we shall make use of a portion of Bro. Simons' report on " Foreign Grand Lodges."

M. . W. . Joseph J. Couch, of Brooklyn, was elected Grand Master ; and

R. . W. . James M. Austin, of New York, re-elected Grand Secretary.

Bro. John Simons, of New York, Chairman Committee on Foreign Correspondence.

NORTH CAROLINA, 1876.

The Nineteenth Annual Communication of the Grand Lodge of North Carolina was held at Raleigh, December 5th, 6th, 7th and 8th, 1876.

One hundred and sixty-one Lodges represented.

Three hundred and fifty-six on the roll.

M. . W. . George W. Blount, G. . M. ., presiding.

Seven Dispensations for new Lodges issued during the year.

The proceedings of the Grand Lodge were of local interest.

We regret to notice that the Grand Lodge is not succeeding as well as could be desired with its Orphan Asylum.

We opine that the Grand Lodge undertook to heavy a burden, and business matters have not been as prosperous perhaps with our North Carolina brethren as in some other jurisdictions.

No Report on Foreign Correspondence.

M.: W.: Horace H. Munson, of Wilmington. was elected Grand Master; and

R.: W.: Donald W. Bain, of Raleigh, re-elected Grand Secretary.

NEBRASKA, 1876.

The Nineieenth Annual Communication of the Grand Lodge of Nebraska was held at Lincoln, June 20th and 21st, 1876.

Fifty-four Lodges represented.

Sixty on the roll.

M.: W.: Alfred G. Hastings, G.: M.:, presiding.

Three Dispensations for new Lodges issued during the year.

Two cases were reported, where parties had been expelled for non-payment of dues. The Grand Lodge reversed the action and ordered the names to be placed on the rolls.

An Indiana brother was taken sick and died in Nebraska, the Lodge having jurisdiction, employed nurses to attend him during his sickness and finally buried him, and sent an itemized bill of \$50.50, to the Lodge in Indiana which remitted \$10 and declined to pay any more. Application was made to the Grand Lodge of Nebraska for the balance of the account. The committee reported against the payment by the Grand Lodge, and also—

Your committee are of the opinion that said Lodge should be reprimanded by the Grand Lodge of Indiana, and should the Grand Lodge refuse to do so, we would recommend that all Masonic intercourse between the Grand Lodge of Indiana and the Grand Lodge of Nebraska should cease until such time as the brethren of that Grand Jurisdiction, through the Grand Lodge, shall signify their willingness to do their whole duty, as Masons, toward members of their own jurisdiction, while such members are temporarily sojourning without that Grand Jurisdiction, and who, in sickness, are compelled to ask for charity.

The following from the report of the Committee on Jurisprudence, was adopted:

That it is within the province of the Master of a Lodge, should he hear the good name of a brother traduced, to appoint a committee (or act as such committee himself) to investigate said rumors, to the end that the Lodge, on the report of said committee, should they find the rumors against the brother well founded, may prefer charges and try him.

Bro. J. N. Wise presented the report on Foreign Correspondence, in which he reviews the proceedings of forty-three Grand Lodges, those of Minnesota for 1876, included.

Under the head of Georgia, he says :

If it were not for laying ourselves liable to the charge of being "a simple reviewer," and, hence, of *knowing nothing*, we would venture to suggest that the criticisms made and exchanged through the Foreign Correspondence department have done and are doing as much toward the direction of Grand Master's decisions as anything else. Sometimes *but men* are elected to the high office of Grand Master—sometimes those who have not given Masonry much study—and, hence, when at a loss for a "decision," they naturally apply to the best authorities—the "simple reviewer," for instance.

Bro. Bowen deserves great praise for the style in which he gets up the Nebraska proceedings, good paper, clear type, well printed, and yet the proof-reader is somewhat careless occasionally, the type makes Bro. Wise say "Professor Pierson." There is no such name on the rolls of the Grand Lodge of Minnesota. We suggest to Bro. Bowen, to look after his proof-reader.

We have read Bro. Wise's report all through and felt inclined to do it and him justice by saying pretty things about it, but that word "Professor," has rather dampened our ardor.

M. . W. . George H. Thummell, of Grand Island, was elected Grand Master ; and

R. . W. . William R. Bowen, of Omaha, re-elected Grand Secretary.

NEVADA, 1876.

The Twelfth Annual Communication of the Grand Lodge of Nevada was held at Virginia, November 21st, 22d, 23d and 24th, 1876.

Ten Lodges represented.

Nineteen on the roll.

M. . W. . Robert W. Bollen, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

There was no session of the Grand Lodge in 1875, the Grand Master explains :

On the 19th of May, 1875, the building occupied by all the Masonic bodies of Virginia City was burned, and the library of the Grand Lodge nearly destroyed. The different Lodges thereafter obtained permission and held their meetings at the Odd Fellow's Hall.

On September 3d, 1875, the latter building was nearly destroyed by fire, and the Lodges left destitute of their books, papers, records, and paraphernalia.

But that widespread and fearful destruction which bore away almost the entire city of Virginia in an appalling volume of flame and cloud of smoke, was visitant here October 26th, 1875. All the books, papers, records, and property belonging to the Grand Lodge, except its funds in bank and its jewels, were but insignificant contributions to the mighty conflagration. The same was true of all the Masonic bodies, and indeed of the entire family of secret orders in this city. Not a room in the remaining portion of the city was available for the safe and proper convening of any secret body.

The postponement of the regular Annual Communication of the Grand Lodge was imperative.

Among the decisions reported we note—

Second. Can a brother be installed as W. M. and receive the Past Master's degree afterwards? Answer. No; he must receive the degree after being elected and before being finally installed.

Eleventh. A brother applied to a Lodge for affiliation, and deposited his dimit with the petition. He was rejected and demanded his dimit. Is it right to return it to him? Answer. Certainly; it is his own property and should be returned to him upon refusal of the Lodge to admit him to membership.

Sixteenth. A brother applies to our Lodge for his dimit, by letter, assigning no reason for making the request. Some of the brethren contend that he should assign as a reason that he is going to join another Lodge. Is he entitled to his dimit? I decided that the brother was entitled, if in good standing and his dues paid, to the dimit. Any brother so circumstanced may dimit from his Lodge by giving notice at a stated communication.

The following extract from the report of the Committee on Grievances, we commend to the careful consideration of the craft in this jurisdiction :

Your committee desire to prevent and discountenance the too frequent habit of Masons generally, of mixing and confounding ordinary business transactions with Masonic law and jurisprudence. It is one of the most fruitful sources of trouble and vexation to Masons everywhere, the thoughtless persistency of Masons dragging their unfortunate business ventures

into the Lodge for hearing and adjustment. Properly speaking, dollars and cents has nothing to do with Masonry, and should not be allowed by Masters of Lodges to be made subject to Masonic charges; the cry of "fraud" is too often raised, and a brother suspended or expelled, when the facts, to disinterested parties, show nothing more than inability of some unfortunate brother to meet his pecuniary obligations; or if, otherwise, if the brother is able to meet his obligations, the negligence in the business matters of every-day life, of taking proper securities, or of enforcing their claims before the proper civil tribunals of the country in which we live and whose protection we all enjoy, it is mixing up business affairs with Masonry. One brother accommodates another, and, without taking legitimate precaution to protect himself, expects afterwards to hold his brother to his word and bond of faith by private means well known only to the craft. There is no way of executing the bond except by riding a poor brother to death with the whip of charges and specifications, and frequently unjustly pursued to the end, Masonic death.

The Report on Foreign Correspondence, embracing a review of the proceedings of thirty-eight Grand Lodges—Minnesota included—was presented, as of yore, by Bro. R. H. Taylor, he had hard work, but patience and perseverance—he says—

At the time of the destruction, by fire, of the Masonic Hall in the city of Virginia, on the 19th of May, 1875, full sets of proceedings of our sister Grand Lodges in North America, which had been carefully read by your committee and were fully arranged for review, were lost or destroyed. We immediately addressed a circular to all the Grand Secretaries, and obtained duplicates, which were re-read and marked; and a large portion of our report was written, ready for the printer, when all our work was again destroyed, in the widespread conflagration which visited Virginia on the 26th of October, 1875.

Under the head of Iowa, Bro. Taylor quotes from the Correspondence Report:

"Moreover, experience teaches that the Masters of Lodges, those for whose benefit these matters of jurisprudence are collated, scarcely ever look at them, or care to educe practical results from them. Whenever a case of any kind occurs, they, as do others in every walk of life, hasten to get rid of responsibility and arrive at an easy judgment by referring the matter to Grand Master, who decides it, in turn reports to his Grand Lodge, which passes on it and publishes it in its proceedings, whence it is again 'taken into the general circulation,' to be repeated over and over again."

And comments thusly:

True, good brother; but we should "never weary in well-doing." What would be thought of the expounder of the Divine Law, who should on some bright Sabbath morning say, "I won't preach to-day; those for whose benefit these matters" (sinners) are prepared, "scarcely ever" heed them, "or care to educe practical results from them?" So we prefer to keep put-

ting the law before our brethren; *some* of them read; *some* of them will be benefited; and we should not "make the judicious grieve" because the "unskillful" merely laugh at and mock our efforts in their behalf.

Bro. Taylor gives in each of his reports, a "digest of decisions upon Masonic Jurisprudence," under appropriate headings, compiled from the proceedings reviewed.

After the second big fire in Virginia city, the W. L. M. of Virginia Lodge, No. 3, "notified the members to meet in regular communication at the summit of Mount Davidson, which is seven thousand eight hundred and twenty-seven feet above the level of the sea, and nearly seventeen hundred feet above the city of Virginia." Over three hundred Masons participated in the exercises.

The following was contributed by Bro. R. H. Taylor:

The Lord unto the prophet said,
"Upon the mountain's topmost round,
Far as its breezy limits spread,
Shall be most holy ground."

'Neath God's blue dome, on lofty hills,
Whose crests first catch the morning heat—
Whose hights the evening glory fills—
The Craft were wont to meet.

There, far above the busy mart,
And from its care and turmoil free,
They learned the lessons of the heart,
To "work" and to "agree."

Oh! sacred hills of olden time,
Whose hoary crags resist the gale,
Ye have a history sublime,
The ages cannot pale!

Again, to-day, the sons of light,
As did their sires of olden days,
Upon the mountain's dizzy height,
Their mystic banner raise.

Again, above the busy marts,
Where human feet have seldom trod,
We raise our voices and our hearts
In reverence to God.

Almighty Father! by whose will
The mountains rise, and worlds do move,
Thy blessing grant; descend and fill
Each Mason's heart with love.

M. . W. . George Robinson, of Gold Hill, was elected Grand Master ; and

R. . W. . Samuel W. Chubbuck, also of Gold Hill, re-elected Grand Secretary.

Bro. R. H. Taylor, of Virginia, Chairman Committee on Foreign Correspondence.

NOVA SCOTIA, 1876.

The Eleventh Annual Communication of the Grand Lodge of Nova Scotia was held at Halifax, June 7th and 8th, 1876.

Forty-five Lodges represented.

Sixty-eight on the roll.

M. . W. . J W. Lawrie, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

Transactions of local interest.

Reports of the District Deputies—which are very full, indicate that the craft in Nova Scotia are in a very prosperous condition, harmony prevailing, and the needs of the widow, the orphan and the poor brother promptly attended to.

M. . M. . J. Wimburn, Lawrie, Grand Master : and

R. . W. . Benjamin Curren, Grand Secretary, each of Halifax, were re-elected.

Bro. J. H. Crowe, also of Halifax, Chairman Committee on Foreign Correspondence.

NEW MEXICO, 1877.

Delegates from three of the Lodges located in New Mexico, met in Convention at Santa Fe, August 7th, 1877, and proceeded to organize a Grand Lodge for the Territory of New Mexico.

M. . W. . William W. Griffin, was elected Grand Master ; and

R. . W. . David J. Miller, Grand Secretary, each of Santa Fe.

The next meeting is to be held on the first Monday in January, 1879.

Our New Mexico brethren appear to have a just conception of the labor required in preparing a report on Foreign Correspon-

dence, theirs consists of five members, Bro. Albert J. Fountain, Chairman.

OHIO, 1876.

The Sixty-seventh Annual Communication of the Grand Lodge of Ohio, was held at Columbus, October 17th, 18th and 19th, 1876.

Four hundred and thirty-seven Lodges represented.

Five hundred and eight on the roll.

M.· W.· C. A. Woodward, G.· M.·, presiding.

Two Dispensations for new Lodges issued during the year.

We quote the following from the address of the Grand Master, which is mainly devoted to business matters :

And he asks the following question : " What have been the rulings of the Grand Lodge or of Grand Masters as to unmasonic conduct, or of what does unmasonic conduct consist, or what are the positive requirements of the abovenamed authorities in relation to that subject?" To this I replied that Masonry requires its votaries to be good men and true, and that any conduct unbecoming a good man and true Mason is unmasonic conduct.

The resolutions favoring the recognition of the Colored Grand Lodge of Ohio, presented at the last session were called up on first day of the session ; various motions were made to refer, indefinitely postpone, &c., &c., much discussion was had, finally, a question of order was presented as to the constitutionality of the resolution, an adjournment was moved and carried.

Resuming discussion on the next day, the Grand Master decided the " point of order not well taken," whereupon an appeal was taken from the decision, and a vote by Lodges was called for, which resulted in—

Ayes	332
Noes	409

The decision of the Grand Master not being sustained, the matter was dropped. The issue appears to have been that the adoption of the resolution involved a change of the Constitution, which could not be effected in that manner.

From our stand point, it looks as if the real issue was dodged by the Grand Lodge, and the proposition got rid of upon a technicality.

We must be permitted the expression of the opinion, that the Grand Master erred in permitting an appeal from his decision.

A decision upon the proposition presented—like that of the Grand Lodge of Minnesota—would have been much more satisfactory to the Masonic world, than the disposition made.

Subsequently, a proposition to amend the Constitution, as the following, was negatived:

Provided, That the words "Exclusive jurisdiction over all subjects of Masonic legislation shall not be construed to prohibit this Grand Lodge from having the powers to recognize or delegate any authority, Lodges, or other Masonic Powers, as in its wisdom it may deem expedient.

Which ends the matter so far as the *Grand Lodge* of Ohio is concerned for the present.

Other transactions of local interest.

Under the head of Foreign Correspondence, Bro. J. D. Caldwell presented a report, which is a continuation of his last year's "New Day—New Duty." We do not exactly appreciate the—taste—in devoting two-thirds of the report to the discussion of the "African Lodge" question, in view of the action of his Grand Lodge. The letters of Hughan, Norton, and extracts from old newspaper files are very readable, and contain matter very interesting to the Masonic student relative to the earlier workings of Masonry.

M. W. Charles A. Woodward, of Cleveland, Grand Master; and

R. W. J. D. Caldwell, of Cincinnati, Grand Secretary, were each re-elected.

OREGON, 1877.

The Twenty-seventh Annual Communication of the Grand Lodge of Oregon was held at Portland, June 11th, 12th and 13th, 1877.

Fifty-seven Lodges represented.

Sixty-eight on the roll, of this number seven have become constituents of other Grand Lodges,—the charters of three have been surrendered, and two consolicated, leaving but fifty-seven working Lodges in the jurisdiction, each of which was represented.

Eleven Past Grand Masters were present at the opening.

M. W. J. H. Kunzie, G. M., presiding.

One Dispensation for a new Lodge issued during the year.

We present an extract from the address of the Grand Master :

Another important feature, sadly neglected, is the social. Sociability in the Lodge room is a strong magnet to draw brethren to the same; and I cannot better express my views than to copy in part the able report of Bro. Cummings on want of life in Lodges. "It is too true, we are losing sight of the social feature and drifting into a cold, formal business way. The ancient custom, amounting almost to the dignity of a land mark, was to serve refreshments after the close of the Lodge. Let us return to the custom, even if we can afford no more than crackers and cheese and a cup of cold water, and I add a basket of Oregon's red apples seasoned well with wit and joke, and brotherly greeting. Give Masonry its olden social character; bring the brethren together more frequently to enjoy each other's society; bury the rivalries of business; forget the scramble for money—for success; and Masonry will be the better for it; and we will be better Masons."

The following from the Report of the Committee on "Masonic Law and Jurisprudence," were adopted :

Resolved, That on the death of a Master Mason in good standing in this jurisdiction, the subordinate Lodge of which said brother was a member, at the time of his death, shall grant a certificate of the Masonic standing of said brother to his family, if he have one. Which certificate shall be issued under the seal of the Lodge of which deceased was last a member, and endorsed by the Grand Secretary under his seal, and shall be received among the craft of this Jurisdiction as evidence of the Masonic standing of said brother at the time of his death.

* * * * *

The loss of an eye does not disqualify a candidate for the degrees of Masonry. The law, as understood by your committee, is that physical defects should not be considered unless they operate as a restraint on the work. A brother with one eye does not rest under a disability as to the work. He can perform his part.

The following "Standing Resolution" was adopted :

Resolved, That when a member's name of a subordinate Lodge under this jurisdiction, is stricken from the roll of membership for the non-payment of dues, it shall not be competent for said Lodge to reinstate such member until such member shall first pay to the Lodge all dues charged against him upon the books of the Lodge at the time of striking his name from the roll, and shall also pay, in addition thereto, dues at the rate charged active members during the time intervening from the striking of of his name from the roll until such reinstatement.

We do not believe in the principle of obliging a brother to pay

for that which he has not received—you might have had the coffee if you wanted it, but you must pay for it any how—we cannot understand the justice of such a resolution.

The Report on Foreign Correspondence, comprising a review of the proceedings of thirty-six Grand Lodges, was presented by Bro. S. F. Chadwick.

We are half inclined to go for Grand Secretary Earhart, we know that three copies of the proceedings of the Grand Lodge of Minnesota were mailed to him the first week in February, and think we have his acknowledgement—but Bro. Chadwick does not notice Minnesota. We here repeat to Grand Secretaries, that if they do not receive the proceedings of the Grand Lodge of Minnesota by the first of March of each year, duplicates will be sent, on request.

Under the head of Florida, Bro. Chadwick says :

We believe it to be the duty of Masons in their Lodges to enforce discipline in cases where frauds are perpetrated by brethren. What we desire to say is, that Masonic Lodges have nothing to do with legitimate business transactions, however unfortunate they may be to those engaged in them. Masonry and business are two very different things. They will not mix. All experience shows that we cannot make merchandise out of Masonry. How often do we hear of brothers who have become Masons to improve their business standing; that a credit has been given to a brother simply because he was a Mason. And how often do we hear one brother reflecting upon the character of another because the first is too poor to pay his debts to the second. The misfortune is charged to Masonry. He was trusted because he was a Mason and could not have received credit elsewhere. He fails to pay as it was certain that he would when the credit was given to him, and the doors of the Lodge room are thrown open and the unfortunate brother charged with something at once. If one brother obtains a credit or does any other business transaction, let him stand on the laws that govern such transactions. If a brother trusts his property to another and there is a failure to respond because of business depression or misfortune, the brother taking the risk ought to venture a little more, and that should consist of that Masonic charity which is so scarce on such occasions.

Under the head of Idaho, he says :

Wholesome advice is given on the subject of popular vices, such as drunkenness and gambling. What a sensation would run through the moral world if Masons would abstain from both of these practices? Their example would heal the nation, and make our brotherhood all it claims for itself in its standard of excellence. Who will speak first; oh, that all could speak at once on this question! A reform in this direction would bring more joy around our Masonic hearthstone than all the charities we are bestowing on brothers or profanes. Women, good honest mothers, would

rather live in poverty and raise their children in seclusion than to have their husbands addicted to these vices. Those who bear the burden of honest poverty, so to speak, have their heart-aches, but peaceful consciences. But that poverty which is born of these habits brings but little sympathy to the sufferer and no rest for the soul. Their condition is debased by the reputation and habits of those who have brought the wolf to the door. If our brethren could for their own good, the sake of family, and the elevating example to the world, do this, there would be a reform for which we could have a boasted pride.

Under the head of Nebraska, he says :

We never go back on the ladies. Never. What we have said of them we repeat with greater earnestness. Their society is worth more in one moment than that found in the haunts where the social evils are made popular by Masons, as well as profanes, is in a life-time. The society of ladies we advocate. A brother Mason will walk ten miles around a billiard table in an evening, when he is too tired to go a few rods to spend the evening with his wife in social intercourse with his neighbors. We want the women to get the upper-hand in this business. "Stand by the ladies," Bro. Wise. Certainly we will, forever. Have we not all our life stood side by side with them, without abating one iota of feeling for their happiness?

Under the head of West Virginia, he says :

The question, how to make our Lodge meetings attractive and instructive to the brethren, is met in an able manner. This is the great question. There are many good Masonic books which could be read and considered. Work reviewed and matters of general interest discussed. Many brethren find the time and the cheek to absent themselves from their families and Lodges to indulge in cards in places which should never know a Mason. Aside from Masonry, if there is anything more disgraceful in social life, we fail to see it. How much worse is it for a Mason to do these things. What is there more debasing than these vicious habits, and what more elevating than the teachings of Masonry? Our brother recommends that our officers read and learn more, and thereby be enabled to discharge their duty with greater credit to themselves.

Bro. Chadwick always gets up a good report, but the one before us is—to our notion—better than usual. We regret that Minnesota was not received.

M. . W. . Robert Clow, of Dallas, was elected Grand Master ; and

R. . W. . Rockey P. Earhart, of Portland, re-elected Grand Secretary.

Bro. S. F. Chadwick, Chairman of the Foreign Correspondence Committee.

PENNSYLVANIA, 1876.

We have the Annual Abstract of the Proceedings of the Grand Lodge of Pennsylvania.

Annual Communication was held in Philadelphia, December 27th, 1876. .

“Brother Robert Clark, Right Worshipful Grand Master, in the Chair.”

Five hundred and forty-three Lodges in the jurisdiction.

The feature of the “Abstract” is the various reports of P. . G. . M. . Vaux, chairman of various committees. We present extracts from one of his reports on Foreign Correspondence, presented at the Quarterly Communication in March :

The Right Worshipful Grand Master directed the Committee on Correspondence to make, at this Communication, a special report in regard to the Grand Lodges with which this Grand Lodge held fraternal relations, and also those to which Masonic recognition should be extended.

* * * * *

It is admitted as a primary Masonic principle, that Freemasonry is limited by neither latitude nor longitude, but over the world it may exist as an institution, subject to no laws but those which it makes for itself. The autonomy and the jurisprudence of Masonry are the results of the Masonic power exercised within the circumference of the landmarks. No human authority outside of the jurisdiction of the fraternity can legislate for it, either as to the scope of authority, or the basis on which it rests.

* * * * *

Whenever it can be shown that the institution of Freemasonry is subject to the dominion of secular power, it ceases then to be a Masonic institution, whatever else it may be called.

The Grand Lodge of Pennsylvania has solemnly asserted “that Freemasonry is a law unto itself,” and the expression of this principle formulated into a Masonic axiom, is now incorporated into the very existence of the Masonic institution. It is part of the organic law, and excludes the possibility of the existence with it of another principle, which permits it to be destroyed. The exercise of any secular power either as protective, adverse, or hostile, is an assault on the organic structure of Freemasonry, alike formidable and fatal.

The establishment of a Grand Lodge is by Masonic authority solely and exclusively. There is no other power that can be invoked to sanction or protect a Grand Lodge but that which creates it, and which, when so created, it legitimately and Masonically represents.

A Grand Lodge, when established and its jurisdiction declared according to the principles of Masonic jurisprudence, is the sovereign and sole

Masonic authority within the territory over which it asserts its supreme Masonic dominion.

If the territory covered by a Grand Lodge is sub-divided, or alienated, or its allegiance changed for secular reason, or by profane governments; or if the soil is disposed of by treaty, and it ceases to be under the power of the nation, or government to which it belonged, or owed allegiance when the Masonic jurisdiction was attached, that Masonic jurisdiction is not ousted. There can be but one process to change it. Masonic jurisprudence acts on its own principles, in its own way. This is known to the craft as beyond objection now, for any other principle would destroy the integrity of all Grand Lodge titles to sovereignty. Territorial jurisdiction in contemplation of Masonic law may be demarked by lines established by secular governments, but they become Masonic boundaries only, when they are Masonically so ordained by Masonic law.

A Grand Lodge is created by Lodges. When three or more lawfully warranted and duly constituted Lodges of Free and Accepted Masons, constitute and establish a Grand Lodge, these Lodges confer on this Grand Lodge those powers which are necessary to make it a controlling Masonic power. The territorial jurisdiction then attaches. The Grand Lodge having been organized, its jurisdiction declared, and the Grand Lodge, out of whose former jurisdiction the new Grand Lodge has claimed jurisdiction, recognizing it, then and there such Grand Lodge has breathed into it the breath of sovereign and supreme Masonic life and powers.

It is deemed essential that the Grand Lodge out of whose jurisdiction the new Grand Lodge has demarked its territorial limits should recognize it. Till then it is not to be recognized by any other Grand Lodge. If the Grand Lodge from which the new Grand Lodge takes jurisdiction, fails or refuses to recognize it, the grounds for such refusal must be so utterly unmasonic and untenable that other Grand Lodges are not to be governed thereby in their action in that case. But great caution is absolutely necessary.

* * * * *

To consider a body of Free and Accepted Masons claiming to be a sovereign and supreme authority, which is subject in any sense of the jurisdiction of a political government, or liable to its jurisdiction as a Grand Lodge of the craft, is a contradiction, a denial and a renunciation of the very foundation on which it can exist, and the principles by which it can be recognized.

* * * * *

One of the surest tests of the peculiar inherent powers of the Masonic institution is, that it has all its rights and privileges in entirety. There can, therefore, be no sub-division of these peculiar rights. They constitute the essential element in Freemasonry. Any Grand Lodge of Free and Accepted Mason which professes, or claims to be a supreme sovereign Masonic authority, cannot part with, surrender, grant or alienate any of its inherent rights, and essential principles outside of itself. The act of surrender is the act of self-destruction. If any one right or power is granted by a Grand Lodge to any other body, Masonic in name, style or title, that

body is a clandestine assembly of, it may be Freemasons, but it is clandestine in Freemasonry.

* * * * *

It is to be observed that the true meaning, the Masonic interpretation of *clandestine* is, that it is unlawful. Whatever is without the seal of lawful Masonic authority is clandestine. Whatever act, or proceedings, claiming to be Masonic, and tried and tested from inception to conclusion, must be Masonically lawful or lawfully Masonic, or they are clandestine.

* * * * *

It would be too tedious to recount all the heresies that are now existing in many of the co-called Grand Lodges, or Orients, on the continent of Europe. It would appear from a careful reading of the proceedings of most of them, that the essential principles of Freemasonry are ignored, or so mutilated, or watered with isms, that they can with difficulty be recognized.

Eight bodies claiming to be Masonic Grand Lodges in Europe have formed a Masonic Diet, or grand governing national Masonic Authority, which assumes power over, and regulates the rights and privileges of the inferior bodies that have surrendered these rights to this Diet. Among the extraordinary powers claimed by this German Masonic Diet, or League, is "the right of jurisdiction," or a control over it. This Diet has the disposition, it would seem, to go into any Grand Lodge jurisdiction of the States of the United States, and set up Lodges, under the plea of nationality, that Masons so organized into a Lodge, are Germans, or work in the German tongue, and therefore owe allegiance to this German Grand Diet. This appears to be the logical deduction from a claim of the "right of jurisdiction."

It is also claimed by this Diet that "the object and aim of this League is to secure and promote the unity and Masonic joint action of the Lodges in Germany, and to assume in common a Masonic attitude toward the Grand Lodges outside of Germany;" that "it is exclusively the business of the German Grand Lodge League to determine whether new alliances shall be formed with Grand Lodges outside of Germany, and whether those already formed are to be dissolved." "The Grand Lodge Diet is the organ of the Grand Lodge League, and this Grand Lodge Diet consists of the eight Grand Masters and the two Master Masons, elected by each Grand Lodge.

The Grand Lodges which are assumed once to have been supreme and sovereign bodies, but have now surrendered some of their inherent powers which are inseparable from Masonic sovereignty, are:

- I. The Grand National Mother Lodge of the Prussian States, zu den drei Weltkugeln, at Berlin.
- II. The Grand Lodge of Saxony, at Dresden.
- III. The Grand Lodge of Hamburg, at Hamburg.
- IV. The Grand Lodge of the Eclectic Union, at Frankfort-on-the-Main.
- V. The Grand Lodge of Freemasons of Germany, at Berlin.
- VI. The Grand Lodge of Freemasons zur sonne, at Bayreuth.
- VII. The Grand Lodge of Prussia called Royal York, zur Freundschaft, at Berlin.
- VIII. The Grand Lodge zur Eintracht, at Darmstadt.

Whatever may be the future relations of this Diet with lawfully organized Grand Lodges, it is very evident to every member of our Grand Lodge, that there can be no longer any Masonic intercourse with, or recognition by, the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania, and the Masonic jurisdiction thereunto belonging, of either this Diet, or the emasculated Masonic bodies that are its present constituents, during the existence of this Diet with its present character.

* * * * *

Your committee have also to report that the so-called Grand Orients of Italy, France, Brazil, Portugal, Hungary, Egypt, the Association called the Grand Lodge of Polynesia, the so-called Grand Lodge of Indian Territory (U. S.) the several associations called Lodge of Memphis, the Grand Lodge of New South Wales, and Grand Lodge of Australia, are not in such a Masonic condition as to justify the Grand Lodge of Pennsylvania recognizing them as Masonic Grand Lodges, and such recognition is hereby withheld.

From his report as Chairman of the Committee on Appeals, we select :

Your committee are unanimous in deciding that if in any transactions, by a member of a Lodge, he commits willful, deliberate perjury, it matters not in what transaction—whether in business relations with Masons, or with the profane—and the crime is proven, either in the courts of the country, or before his Lodge, or any regularly constituted Masonic tribunal, such a person is disqualified, both in morals or in Freemasonry, from continuing his membership in the Lodge, and he should be expelled. Perjury is such a heinous moral offense, that it utterly vitiates the Masonic relations, and destroys the tie which binds the brotherhood, and he who is guilty is unworthy of the respect, confidence and association of Freemasons, and must be driven out of a fraternity which places such paramount, sacred and solemn reliance in the honor, truth and veracity of all its members.

Bro. Vaux also presented a Report on Foreign Correspondence in which the proceedings of forty-four Grand Lodges are briefly noticed. We regret that Minnesota has no place.

“Bro. Robert Clark, R. . W. . Grand Master ;” and

“Bro. John Thomson, R. . W. . Grand Secretary,” were each re-elected, both of Philadelphia.

QUEBEC, 1876.

The Seventh Annual Communication of the Grand Lodge of Quebec was held at Montreal, September 27th and 28th, 1876.

Fifty-four Lodges represented.

Sixty on the roll.

M. W. J. H. Graham, G. M., presiding.

Four Dispensations for new Lodges issued during the year.

We present an extract from the address of the Grand Master :

It appears to me to be far better for the colored people themselves, for us patiently to await the more full development of their destiny on this continent. The gravest possible doubts exist in my own mind as to the regularity of any of those so-called Lodges of colored Freemasons, either in the United States or Canada, and hence if they are irregular as I believe, no proposals for their recognition can be entertained by this or any other duly constituted Grand Lodge; the more especially as these so-called colored Grand Lodges claim to exist where regular and duly constituted and recognized Grand Lodges of Freemasons exist already. "Freemasons are of all nations, tongues, kindreds, and languages," but all regular private Lodges alone have the initial and final right to decide who shall or shall not become regular members of our fraternity, and no new regular private Lodges can be created except in the manner prescribed by the Constitution, and no proposition for the recognition of any Grand Lodge should be entertained except on the basis of exclusive jurisdiction of each Grand Lodge within its prescribed and lawful territory.

The Grand Lodge of England offered to recognize the Grand Lodge of Quebec upon the following terms :

Now recommend the Grand Lodge to accede to the wishes of the Grand Lodge of Quebec, on the same conditions as were agreed to by the Grand Lodge of Canada, viz. : that the Grand Lodge of England agrees not to grant any new warrants within the Province of Quebec, but that the three Lodges still working under English warrants, in that Province, shall continue to do so as long as they desire to retain their allegiance to the Grand Lodge of England.

The Grand Lodge of Quebec adopted the following resolution :

Resolved, That the Grand Lodge of Quebec respectfully declines to accept *conditional recognition* from any Grand Lodge, and that more especially it is pained to be compelled to decline the recognition tendered by the Grand Lodge of England on the terms in which it is offered.

Transactions of local interest.

An appropriation was made for the Committee on Foreign Correspondence, but no report appears in the proceedings.

M. W. James Dunbar, of Quebec, was elected Grand Master ; and

R. W. J. H. Isaacson, of Montreal, re-elected Grand Secretary.

SOUTH CAROLINA, 1876.

The One hundredth Annual Communication of the Grand Lodge of South Carolina was held at Charleston, December 12th and 13th, 1876.

One hundred and fifty-seven Lodges represented.

One hundred and ninety-six on the roll.

M.: W.: W. G. DeSaussure, G.: M.:, presiding.

Four Dispensations for new Lodges issued during the year.

Among the decisions reported, we note :

1. A brother, who has removed from the jurisdiction, applies for a dimit, and on such application, another brother, who, some three or four years previously, had just cause of complaint, files charges on such cause. The question propounded was, "Should a brother be allowed to prefer charges against a brother (whom he is willing to continue a member of his own Lodge) when that brother, for his own convenience, asked a dimit?"

Decision. There is no statute of limitations in Masonry. If one slumbers over a wrong done him, it may be just cause for the Lodge, on trial, to infer that the offense has been condoned, and on that ground acquit the accused. It rests with the Lodge to judge what, if any, punishment is to be inflicted for a stale offense. It rests with the conscience of an accuser when to prefer charges.

Decision. To entitle one propounding a question to a District Deputy Grand Master to an answer, the propounder should, in a way satisfactory to the District Deputy Grand Master, establish a Masonic status. When he does this, he is entitled to an answer upon a real question; but such questions must not be in the nature of an appeal from the ruling of a W.: M.:; the Constitution provides the mode in which an appeal from such ruling can be had.

8. The question propounded was: "Whether the dedication of a Masonic Hall was only a Masonic propriety, or a Masonic requirement?"

Decision. That it was a Masonic requirement. Cases may arise in which it is merely temporary occupation, in such it is not required.

10. Two Lodges desiring to consolidate, propound as a question, "Whether upon a consolidation, a ballot can be taken upon the names of brethren upon the roll of either Lodge, and by such ballot exclude from membership in the consolidated Lodge, particular brethren?"

Decision. There is no mode of excluding from membership, except such as is pointed out by the laws of the Grand Lodge, to-wit: by charges preferred, and trial and conviction, if the offense is Masonic; or by erasure for non-payment of dues as provided by the Constitution. A ballot to get rid of a member, in any other way, would be contrary to law.

11. The question propounded was, "Whether a brother, who, upon a ballot had cast a black ball, had a right to inform the candidate that he had done so? Whether he is not amenable to the Lodge for doing so?"

Decision. It is a well established principle of Masonic jurisprudence, that the secrecy of the ballot should be preserved inviolably, and one who violates its secrecy, renders himself amenable to the Lodge. If a negative voter has such a right, the same right must belong to the affirmative voter, thereby discovering the negative voter against his will.

Charges were preferred in the Grand Lodge, against a Master of a Lodge for initiating a maimed candidate—loss of the right leg below the knee. The W. . M. . in his defence disclaimed—

Any intention of wilful violation of his obligation, "to pay due respect and obedience to the Constitution of the Grand Lodge," as he construed the Constitution, Article 111, in regard to physical qualifications, to apply to the speculative character of Masonry instead of the operative, and inasmuch as the party could comply with the ceremonial ritual in all respects, and as this was all the operative part of Masonry that was deemed essential, and as the said party was actively engaged in a laborious and lucrative profession, by which he earned a livelihood for himself and family, and fully meeting all the other requirements of the Constitution, mental and moral, feels that he has not violated the spirit of his obligation, nor done any injury to the craft at large; and, furthermore, claims to have in veneration and love this M. . W. . Grand Lodge, and claims that he cannot say honestly that he is sorry for the work that has been done, and believes that this Grand Lodge has not been harmed in the least, nor the craft at large damaged by the work which has been done by him in conferring the degrees of Masonry in the way and manner as above stated.

On motion, the Master "was expelled from all the rights and privileges of Masonry."

If we were called upon to give an opinion, we would not hesitate to say, that the punishment was rather severe: we admit that the party should have been disciplined for a violation of the Constitution of *his* Grand Lodge.

Several of the Grand Lodges leave the question of physical qualifications to the discretion of the subordinates. Some of the most distinguished Masons of the age are maimed and were so when made. This physical qualification question needs overhauling some way, it does not seem exactly right that one should be expelled in one jurisdiction, for doing that which is allowed in another.

From the "Report on Jurisprudence," we select:

In their opinion the law of this Grand Lodge is that Masons who sign a

petition for the formation of a new Lodge do not, upon the charter being issued to such Lodge, *ipso facto* become members of the same, and sever their connection with their former Lodge. On the contrary they retain membership in their old Lodge and only become members of the new Lodge by taking dimitts from the old and joining the new body. While the Lodge is under dispensation it has no members, the Worshipful Master and Wardens merely acting as proxies of the Grand Lodge. When it is chartered, such brethren as have been initiated, passed and raised therein, become *ipso facto* members. The others must regularly sever their connection with their former Lodge and join the new one.

Bro. Charles Inglesby presented a Report on Foreign Correspondence, comprising a review of the proceedings of forty-nine Grand Lodges, those of Minnesota included.

In South Carolina the Report on Foreign Correspondence is referred to a special committee—a queer procedure—however we endorse the committee's report, which is as follows :

The Committee on Foreign Correspondence ask leave to report that they have only had time to scan the work on Foreign Correspondence, but that in this brief period they have discovered a vast amount of Masonic literature, and decisions that would instruct, edify, and improve the craft, by a careful perusal of the same, and would recommend that it be incorporated in the printed proceedings of this Grand Lodge, for more general circulation among the fraternity.

To the Right Worshipful Grand Secretary of this body too much praise cannot be bestowed for his labors in reviewing the same. Where he differs from his brethren of other jurisdictions, his views are embodiments of courtesy, kindness, and good Masonic law, and the whole review can justly be termed the "*sine qua non*" of Masonic Light.

Under the head of Indiana, he says :

He does not like "poor paper" copies for reviewers, because he don't use the scissors. "Our copies are too precious to be mutilated." What he does not copy must be passed by. This is energetic, industrious and self-sacrificing; but if he sticks at it a little longer, he will find the scissors a very handy and useful auxiliary. We freely admit that when we have finished a Report on Correspondence we have about fifty mutilated pamphlets by us, fit only for lamplighters.

Speak low, Bro. Inglesby, because if either Bros. Drummond or Parvin should hear you, they will give you particular—we know, because we have been *thar*.

There has been a vast improvement within a few years in the "get up" of Grand Lodge proceedings, there are but few that we dare to mutilate at the present day,—again, proceedings are very valuable—and increasing in that respect every year ;—save them,

we would give considerable for copies that we gave away twenty years ago, and those of to-day will twenty years hence be eagerly sought after.

Send your pamphlets to the printer with your manuscript, run your pencil around the extracts you desire to make; save books and paste. Try it, and the next time we visit Charleston, we will accept of the copies saved, to help our exchanges.

For the information of Bro. Inglesby, we remark, that because we copy, it does not follow that we approve. We find "curious decisions" we copy without remark, in matters alluded to by our brother, had we given an opinion it would have been disapproval.

We do not endorse the act of a Grand Master making at sight—one who had been twice rejected in his own jurisdiction—nor yet the granting of a dispensation to enable a Lodge to ballot upon an application at a time when a known objector could not be present.

Under the head of Missouri, he says :

To the second, the Lodge of which the deceased was a member is notified of his death, when and where buried, and the expenses thus incurred. It is then left to the Lodge so informed to determine whether it will refund the money. In a word, we fully recognize it as a duty, to relieve sick brethren, and decently inter, with Masonic honors, all destitute Masons who die among us, and the question of dollars and cents does not come into the calculation at all. We expect the craft in other jurisdictions so to act toward brethren hailing from this; and when informed that one of our members has been cared for and buried by the Masons of another State, we deem it a grateful duty to acknowledge their performance of Masonic charity, and refund them the money so expended. We think that true Masons everywhere will reciprocate the feeling; if they do not we are sorry, but will all the same see to it, that no worthy destitute Mason in our midst shall suffer for want of assistance; and should he die, he shall be decently buried by his brethren of South Carolina.

M. . W. . Wilmot G. DeSaussure, Grand Master : and

R. . W. . Charles Inglesby, Grand Secretary, each of Charleston, were re-elected.

TENNESSEE, 1876.

The Sixty-third Annual Communication of the Grand Lodge of Tennessee was held at Nashville, November 13th, 14th and 15th, 1876.

Three hundred and forty-eight Lodges represented.

Four hundred and ninety-four on the roll.

M.: W.: J. C. Cawood, G.: M.:, presiding.

Two Dispensations for new Lodges issued during the year.

We present an extract from the Report of the Committee on Appeals—the report was adopted :

A brother appeals from the action of the Lodge, in expelling him, upon a charge of traducing the good name of a Mason. The question involved in this case is whether or not a Mason is justifiable in publicly proclaiming the errors or misdeeds of a brother Mason, even when such brother has unquestionably been guilty of the same. The appellant was tried for traducing the good name of a brother, in publicly proclaiming him a *liar*. In defense he offered to prove that said brother *had* lied. The W.: M.: ruled out of order all evidence introduced for that purpose, and placed himself and the Lodge upon the broad, high ground that whatever might be the faults of a Mason, they would not justify a brother in publicly proclaiming them, and in denouncing the culprit, *until he had been brought to trial and proved guilty*. In this, your committee believe, the Grand Lodge should concur. The W.: M.:, in this case, certainly struck the key-note of our order. It is the essential point in which Masonry differs from the ordinary associations in civil life. In a court of civil law the defense offered by this appellant would be admissible, and for the simple reason that he is from a legal stand-point, under no obligation to cover the faults and errors of his brother with the broad mantle of charity. With us the case is different. A solemn covenant which is not to be lightly disregarded or forgotten, *must ever be paramount*. With us “to traduce,” means not to “willfully misrepresent, or defame,” but, in its broader, higher, and primal sense, to “represent as blamable, or condemn.” The lips of a Mason should be sealed as to the errors of a brother, so far as the outside world is concerned. Only in the Lodge, or in the sacred privacy of a personal interview, should such faults be plainly set forth, and reform demanded. That failing, trial must be had and the unworthy brother expunged from the order which he disgraced, after which all worthy men are justifiable in denouncing his crimes. We believe the Grand Lodge should emphatically proclaim this interpretation of our Masonic obligations, and thereby stamp with its seal of disapproval the unfortunate habit of lightly discussing or carelessly proclaiming the supposed faults of brethern, into which many have thoughtlessly fallen, and which, in many cases, works irreparable injury. We therefore recommend that the appeal be dismissed, and the action of the Lodge affirmed.

Transactions of local interest.

No Report on Foreign Correspondence.

M.: W.: E. Edmundson, of Pulaski, was elected Grand Master; and

R. W. John Frizzell, of Nashville, re-elected Grand Secretary.

TEXAS, 1876.

As to whether it is legitimate in a Report on Foreign Correspondence or not, we are indifferent; acts of kindness to those we loved, when known, warms the heart, dims the eye, and gratitude don't stop to inquire about the legitimate time or place to express its recognition.

Our Grand Master went to Texas in the vain hope that the salubrious climate of San Antonio, would arrest the progress of a disease which he knew was fast carrying him hence. He went unknown—unheralded, accompanied only by his wife and two little ones. In less than a month after his arrival, he was a corpse.

'Twas only a few days before his death that it was known to the brethren that a "sick Mason" was sojourning in their midst. Our Grand Master was reticent and retiring. As soon as the fact became known to Bro. R. H. NEAL, W. M. of Anchor Lodge, No. 424, our Grand Master received every attention that Masons could bestow. After death, his body was taken in charge, the two Lodges accompanied by the Commandery of Knights Templar, escorted it to the depot, detailed a guard for the night—deputized a brother to accompany it and the family to the far-off northern home; did the widow suggest that it was unnecessary, that she could get along, the reply was, "EXCUSE US MADAME, THIS IS OUR BUSINESS." On arriving at Houston, the Lodges drawn up in line, several of the Grand Officers of the Grand Lodge, and the Commandery of Knights Templar were in waiting,—informed by telegraph by Bro. Neal—the body was taken to the Grand Lodge Hall for the night, guarded by a detachment of Templars; the next morning the procession was again formed and the body carried to the cars.

The widow and little ones—one seven, the other four years of age—were not neglected. Brothers by affinity could not have been more assiduous in their attention, or in anticipating every want.

Listening as we have again and again, to the details recited by the grateful widow, we could not forbear putting this much upon

record, of the unselfish, disinterested, purely Masonic part performed by Texas Masons. Words are inadequate to give full expression of our feelings toward those Texas Masons, who, so in the true spirit of Masonry, took care of our dead.

The Forty-first Annual Communication of the Grand Lodge of Texas was held at Houston, December 14th and 15th, 1876.

Sixty-two Lodges represented at opening.

Four hundred and sixty-eight on the roll.

M.: W.: Marcus F. Mott, G.: M.:, presiding.

Seven Dispensations for new Lodges issued during the year.

The address of the Grand Master was a brief resume of his official acts.

He decided that "the loss of the first toe of the right foot" disqualified an applicant from being made a Mason.

The Grand Lodge at the session of 1875 recognized the Grand Lodge of Ontario, and a Representative was commissioned; at the present session the resolution of recognition was repealed and the Representative Commission withdrawn.

Transactions of local interest.

Bro. E. H. Cushing, as usual, presented the Report on Foreign Correspondence. The Annual Communication had been changed at the previous session from June to December, hence the Report on Foreign Correspondence embraces a review of but eighteen Grand Lodges.

Under the head of Nebraska, he says:

The problem how to get the light of knowledge into the minds of the Masters and members of Lodges is one that puzzles fifty-odd Grand Masters, and as many Correspondence Committees, every year. The Grand Masters are continually repeating the simplest of propositions in the plainest of terms. They decide sometimes a thousand questions, or rather answer them, of matters that the youngest Entered Apprentice ought to have sense enough to see through. They repeat year after year, and in Grand Lodge after Grand Lodge, the same dreary monotonous set of queries and replies, and send them all around among the Lodges, and yet such is the blank of Masters of Lodges' that these replies do not reach a day or mile beyond the occasion that called them out, and the next term will bring them to the surface again. It is now scarcely possible to raise a new point.

Our own impression is, that the difficulty lays solely in the disposition of Lodges, borrowed from another society of modern origin, to encourage the ambition of their members by making rotation in office the rule in their elections. A Master, after a year's service, has found out something of the rules and principles of Lodge jurisprudence, and can rule and govern his Lodge without referring trivial matters to the Grand Master. He is then passed, and a new Master takes his place, to learn over again the same routine. So also of Grand Masters. The annual change of Grand Masters tends sometimes to confusion in ruling. The remedy is, when a good Master is found, to keep him. The office of Worshipful Master is for the benefit of the Lodge, and not for the individual; and the brother should fill it who can fill it best for the Lodge. Now, shall that be one who has learned the laws and mode of governing, or shall it be year after year for a new man ignorant of all these?

M.· W.· Marcus F. Mott, of Galveston, Grand Master; and
R.· W.· George H. Bringham, of Houston, Grand Secretary,
were each re-elected.

By courtesy of Bro. Cushing, we are in receipt of his report for 1877, printed in advance of the Annual Communication, embracing a review of the proceedings of forty-seven Grand Lodges, Minnesota for 1877, included.

Under the head of District of Columbia, he says:

It is not to be supposed that the fraternity for whom these reports are prepared are interested in the chaffing of reporters, or their discussion of merely personal issues. Criticisms may, indeed, be indulged in, and are often necessary, to show the writers of the reports what others think of them, but these criticisms need no answer. If they are of any value, let the reporters take them to heart; and if they are not, let them pass as the chaff they are. Nothing can be more ridiculous and clownlike than men in public exchanging jokes and jibes with each other, and occupying their space and time in telling their hearers what the other man has said about them.

Under the head of Kansas, he says:

The action of the Grand Lodge of the Indian Territory in arresting (as they call it) the charter of Alpha Lodge as premature and unwarranted. Alpha Lodge has the inherent right to hold on to its Kansas charter so long as it chooses to do so, and Indian Territory Grand Lodge cannot assume any control over it till it voluntarily applies for and accepts a charter from that body. The case is measurably analogous to that of the candidate for admission. He must apply to the nearest Lodge. But once a member of that Lodge, he can retain his membership there as long as

he pleases, and with it his perfectly good standing in the fraternity, even though he may remove to the jurisdiction of a dozen other Lodges. Alpha Lodge took its charter from the Grand Lodge of Kansas and is not obliged to give it up till it chooses to do so, and though Indian Territory may, if it chooses, refuse to hold intercourse with it, it can not prevent all the rest of the Masonic world holding such intercourse, nor can it any more arrest its charter than it can arrest the Grand Lodge of Kansas. But Kansas and Arkansas can grant no more charters in that jurisdiction, whether they recognize that Grand Lodge or not. The majority have recognized it and have by doing so given it rights which no one of the minority can invade.

* * * * *

Should it ever be discovered that the Grand Lodge is itself the body of Masonry, and that a Mason by paying the annual dues to the Grand Lodge required of Lodge members, may retain his good standing in the fraternity, and all the rights pertaining thereto not especially attached to Lodge membership, a step will have been made toward settling the non-affiliate questions, better than all the compulsory legislation that has these latter years prevailed. And if in addition to this, the annuity to the Lodge and the Grand Lodge can be reduced to a "present worth," upon the basis of the customary rate of interest for the locality, and Masons be invited to wipe out all future dues by one payment of that "present worth," it would seem that the chances of brethren becoming non-affiliate would be much demolished.

Under the head of Montana, we find :

The one thing for us all to learn, is, that Masonry is no organized charity, no machine for relieving distress, for caring for the sick, for burying the dead. These are results of secondary importance and in no measure objects of the institution. The great object is to establish fraternity—brotherly love. If this is established all other things will come of themselves. Dues are merely for necessary expenses. Trials are for those whose souls are incapable of understanding the scope of the institution. And all troubles in the order come from not applying the test of capacity for brotherly love to the candidate at the ballot box.

We are reluctant to leave Bro. Cushing's report, but it is after 2 o'clock A. M., and—well our eyes are not so young as they once was, and it bothers us to see good when it gets to be 2 and 3 o'clock A. M., after reading and writing from early candle-light.

UTAH, 1876.

The Fifth Annual Communication of the Grand Lodge of Utah was held at Salt Lake City, November 14th, 15th and 16th, 1876.

Five Lodges represented.

Six on the roll.

M. W. Edmund P. Johnson, G. M., presiding.

We present an extract from the most excellent address of the Grand Master :

I was requested by Weber Lodge, No. 6, to grant them a dispensation to parade in Regalia on the Fourth of July last. This request I promptly refused, and I deem it proper to say a few words to the fraternity on this subject. Every well informed Mason, upon a little reflection, will agree with me that the institution of Freemasonry is not established or perpetuated for the purpose of show, or to enable its members to parade themselves in gilded trappings to gratify individual vanity, or to add to the attractiveness of occasions not purely Masonic, however worthy in themselves, by their presence as a body. While lofty patriotism and devotion to his government should animate each individual Mason, yet the craft as a body ought not to appear, except on days and times recognized as Masonic. While it is eminently proper, under favorable circumstances, for the brethren to join in procession at the funeral of a brother, on Masonic Anniversaries, the laying of corner stones, and on any occasion by ancient usage deemed appropriate, yet, even then care should be observed to do nothing for mere display. The regalia should be most simple; white gloves and aprons, the distinctive badge of a Mason, and the jewels of the officers, are all sufficient. We should discourage every inclination for show, and devote ourselves to the true work of Masonry; in the Lodge room, at the bedside of the sick, in the relief of the distressed, in the dissemination of the doctrines of morality and brotherly love, and the worship of the one true God.

Relative to Foreign Correspondence Reports, he says :

These reports are becoming the most valuable portion of our Masonic literature, and should be carefully read by every Mason. They contain a summary of the doings and decisions of the craft everywhere, with the comments of the committees thereon. We can look with pride on the reports heretofore given to our Grand Lodge. Our chairman, with zeal, has laboriously compiled and condensed matters of interest with judgment, and his comments are such as might be expected from his varied reading and cultivated literary taste. Let us be careful, then, that we do not hereafter retrograde in the matter, even if we should be obliged to do so in the manner.

This young Grand Lodge is putting forth energetic efforts to build up a Grand Lodge library—it is strange that older Grand Lodges are so indolent and careless in this respect.

The Grand Librarian says :

It gives me great pleasure, and fills my heart with joy, that I am able to report to you an achievement of the craft in this city, that will live and exist long after obituary notices have been passed upon all now here assembled. I refer to the new reading and library room, leased and fitted up on the second floor in this building by the three city Lodges, Utah Chapter,

No. 1, and Utah Commandery, No. 1. I am inclined to believe that a room better adapted for the purpose cannot be found between the Missouri and Sacramento rivers. The Salt Lake City brothers are proud of this acquisition, and well may they be, the enterprise justifies their pride.

The following relative to Life Membership, was adopted :

Resolved, That this Grand Lodge recommends to constituent Lodges in this jurisdiction, the establishment of Life Membership, at the uniform fee of one hundred dollars, which shall thereafter exempt the brother, taking such Life Membership, from all Lodge dues.

Bro. Christopher Diehl presented a very able Report on Foreign Correspondence, comprising a review of the proceedings of fifty Grand Lodges—those of Minnesota, included.

Bro. Diehl presents in his report a collation of the opinions and remarks of most of those who have written on the colored question in the past two years, and says :

We believe in the universality of Freemasonry, and the question of race or color cannot disturb that belief. Before our sacred altar all Masons are equal; may their skin be white, black or yellow, our hand is open to each and all for a brotherly grasp. But they must have been made Masons in a regular Lodge of such, and must have passed through the same door as we have. Such being the ancient law, we must submit to it no matter how our sympathetic heart pleads for the colored race. The Grand Lodge of Ohio, should have proposed another plan to bring the man of color within the fold of legitimate Freemasonry. As it is, we respectfully dissent from its proposition.

M. W. Joseph Milton Orr, was elected Grand Master; and

R. W. Christopher Diehl, re-elected Grand Secretary, each of Salt Lake City.

Bro. Diehl is also Chairman Committee on Foreign Correspondence.

VERMONT, 1876.

An Annual Communication of the Grand Lodge of Vermont was held at Burlington, June 14th and 15th, 1876.

Eighty-seven Lodges represented.

One hundred on the roll.

M. W. Nathan P. Bowman, G. M., presiding.

We present one of the decisions reported :

Question. In case charity is bestowed by a Lodge or member upon a

member of another Lodge to which he belongs, can they be compelled to reimburse it?

Answer. No. Charity in all cases must be voluntary, not compulsory. While charity is a Masonic duty, the Lodge or brother bestowing it must be the judge of that duty.

The following new By-Law was proposed :

Resolved, That no Mason be admitted as a voter in the Grand Lodge of the State of Vermont unless clothed with appropriate regalia, viz. : a Masonic apron, his jewel of office, and that he shall also have with him the jewels of those for whom he is proxy, unless by consent of the Grand Lodge.

Provision was made for the re-publication of the proceedings of the Grand Lodge from its organization in 1794 to 1846.

Bro. Henry Clark presented a well written and copious review of the proceedings of forty-one Grand Lodges—those of Minnesota, included.

We propose a few extracts, which we most heartily commend :

This department of our annual labor is the most valuable and compensating of the many varied duties that fall upon us, and we gather much of gratification from the fact that it brings the richest reward to the craft at large, and is really the educating force of American Masonry, and those Grand Lodges that omit a report on Foreign Correspondence—sit in the shadow of darkness and lack in one of the essential requisites of independent and intelligent action upon current Masonic questions.

* * * * *

The subject of habitual intemperance as a Masonic crime is one that is quite under general discussion. There is a hesitation, however, to take action against this one of the greatest vices of the times—one, too, that is steadily encroaching on our ranks—one that must be met and exterminated—else it will bring reproach upon Masonry, enfeeble its influence and usefulness. Among its victims—are our brethren of large culture and larger hearts. Before it some of the brightest and best craftsmen are falling every year, it grows more and more irresistible, more and more implicable. It is the most difficult of all evils to deal with. No man is willing to believe himself either a drunkard or in danger of becoming one. Each Mason has a stern individual duty to perform toward the erring, intemperate brethren. It is in our power to reclaim if we will. Let us make the effort. If kindness will not touch him, coming from the lips of loving brethren, then must the stern hand of Masonic discipline be raised. The institution of Masonry must be saved, if our best, most freehearted, beloved craftsmen, have to fall under the ax of the guillotine.

* * * * *

We would not be radical on this subject, we are not. We make all allowance for the weakness and imperfection of human nature. Men cannot always control their own conduct. There are times when the best of us

may fly to any excess for the temporary oblivion it may bring. The afflictions of the hour may unnerve and unman, or the triumphs of the day may thrill and elate, may palliate or excuse an occasional over indulgence. To the noble, true and worthy Mason, in an unguarded moment, such an occasional over indulgence may come almost unconsciously. Then it may be deemed a misfortune rather than a fault, and with kind and fraternal admonition, the mantle of charity may be permitted to extend its protection over him.

* * * * *

With ultra reforms we have little sympathy, but with suffering humanity we have the fullest. We desire to see the moral power of the whole fraternity put in force to arrest this evil. Precept and example must go hand in hand. Let our brethren remember this, and while they dissuade the erring from the foaming bowl, have the firmness even in secret to reject a like temptation.

There is another evil to which attention is being called by Grand Masters. That we as Masons have all uttered a vow—not to injure one another in person or *good name*. The light and flippant way in which we too often, in a moment of disappointment or vexation, apply to our brethren coarse and approbrious epithets is an evil which calls loudly for conviction, and which we cannot be too prompt to abandon. The slanderer's tongue is more venomous than the serpents tooth, and the wrong he inflicts is of all the most incurable. Precept is commendable, but example, practice and discipline must unite to convict the evil. The Masonic fraternity, ought to represent "the intelligence, the influence, the manhood, and the gentility of the commonwealth," and the power lies in our hands to make it what it ought to be.

* * * * *

It is to be regretted that there are those in the order who are so far from being Masons as to seize on the ballot as the instrument of vengeance.

Humiliating as this admission is, it is nevertheless an honest confession, safer to make than to withhold, for it may be the beginning of repentance and reform. The evil is not wide-spread, nor is it contagious, but it roots itself like a cancer in the body of a Lodge where it exists, and slowly but surely wastes it away. Some of our Lodges are now suffering from it, and from the highest enjoyment of health, peace and prosperity, they have been plunged into the depth of weakness and despondency; their energy and activity are lost, and they lie torpid and languishing, as it were, pulseless on the bed of death.

All this simply because one member, perhaps, has been disappointed in his aspirations for office, annoyed by the rejection of a personal friend or relative, or because some accused brother was not expelled. Forgetful of the high power he wields for good or evil, oblivious of his duties as a Mason, and even forswearing his honor as a man, he resorts to the revenge of the ballot box, and holds himself behind its unquestionable right and introvertable secrecy. He strikes at the vitals of Masonry, and from that hour the Lodge is dead.

Under the head of Colorado, he says:

A Grand Lodge cannot assume to repay the borrowed money which may have been loaned by one brother to another because of a brother's default to pay, neither can one Lodge assume all charity unless it is a clear case of necessity. Actual, real charity, our landmarks teach us to recognize, and a fraternal spirit leads us to repay, but Masonic charity is an obligation for which we have no legal redress. It is a right, not a debt.

M.·. W.·. Henry Smith, of Rutland, was elected Grand Master; and

R. W. Henry Clark, also of Rutland, was re-elected Grand Secretary.

VIRGINIA, 1876.

An Annual Communication of the Grand Lodge of Virginia was held at Richmond, December 11th, 12th and 13th, 1876.

One hundred and thirty-two Lodges represented.

Two hundred and thirty-three on the roll.

M.·. W.·. Wm. B. Taliaferro, G.·. M.·., presiding.

Six Dispensations for new Lodges issued during the year.

Relative to Reports on Foreign Correspondence, the Grand Master says:

It is a subject of some consequence, and much interest to us all, to be informed from time to time of the condition of our institution in other States and countries, to have presented to us brief summaries of the proceedings of other Grand Lodges, and of the decisions of Grand Masters, with such critical comments as would direct attention to subjects that were novel or striking. This is accomplished through committees on Foreign Correspondence, charged with the duty of preparing a critical review of the proceedings of all corresponding Grand Lodges. The labor to be performed by the chairman of such a committee, who in most, if not all cases, prepares the report (if such a document is worthy of publication) is great; and the time necessarily employed in the full consideration of the several subjects, and for a proper analysis and review, is not often at the disposal of most people. I have always opposed any and every resolution looking to the payment of salaries, per diem compensation or mileage to Grand Officers, other than Grand Treasurer and Grand Secretary. I have been one of those educated to believe that honor is more to be desired than emolument in office, and I have always thought that the distinction of official position in this Grand Body should satisfy the highest Masonic ambition, without debasing it by the expectation of pecuniary compensation. But the chairman of the grand committee on Foreign Correspondence is not an officer of the Grand Lodge. He is an agent appointed to perform a most laborious undertaking, in the prosecution of which it would often be an injustice to his family to devote the necessary time; and I am satisfied

that there would be more certainty, at least, of the preparation of such a report as would reflect honor upon the Grand Lodge, and command the respect of foreign reviewers, if a reasonable sum was annually appropriated to the chairman of this committee, to enable him to devote sufficient time to the preparation of his report. It is, I believe, the practice of other Grand Lodges to remunerate this agent, and I submit the matter to your consideration.

Among the decisions reported, we note :

1. That a District Deputy Grand Master cannot appoint a commission to try a Past Master charged with a Masonic offense, but that the Grand Master alone can (the Grand Lodge not being in session) appoint such a tribunal.

2. That no mental or moral excellencies can modify the requirement of physical ability in a candidate to conform exactly to the ritual.

4. That whilst strict law does not prohibit a Lodge from permitting the use of its Lodge room by other societies, it is not consistent with the dignity of Masonry to have Lodge rooms used for other than strictly Masonic purposes.

5. That the Charity Committee of a Lodge has not the right to appropriate Lodge funds to an itinerant claiming to be a Mason according to the Scottish rite, and who is not an Ancient York Mason.

An extract from the report of the "Committee on Proceedings of Grand Officers" :

One act of this intelligent and faithful officer, we think, was irregular, if not technically untenable. The case is this: The Worshipful Master of No. 22, *refused* to take action for the burial of a member of his Lodge, who was accidentally killed, who was in good standing in his Lodge, and who had, at sundry times, expressed a wish to be buried Masonically; but between whom and himself there existed a serious difference. The District Deputy Grand Master directed the Senior Warden to convene the Lodge to perform the ceremony.

* * * * *

And as this officer is appointed by the Grand Master, as the guardian of the interests of Masonry in that special jurisdiction, in his absence, we do not see that it was not right for the District Deputy, where timely communication could not be had with the Grand Master, to direct, by authority, a Worshipful Master set aside; and especially in a case where the Worshipful Master's own conduct, in intending to trample upon the Masonic rights of a departed brother, and wound the feelings of the fraternity, and the character of the institution without, had stamped him as unworthy of his position, and whom the Most Worshipful Grand Master, had he been informed of the facts, would most certainly have set aside. The act of the District Deputy Grand Master may not be in accordance with the letter of his instructions, but it certainly is with their spirit.

From the Report of the Committee on Masonic Jurisprudence, we select :

1. A Lodge having conferred the Entered Apprentice and Fellow Craft degrees upon a candidate, surrendered its charter, and afterwards the Fellow Craft removes to another jurisdiction. Subsequently a new Lodge is chartered, with the original name, to occupy the old ground. Decided that the new Lodge has no jurisdiction over the Fellow Craft, but that he must apply to the Lodge nearest to his new home.

2. That the failure to obey a summons to show cause for non-payment of dues, is not such a violation of Masonic obligation as will subject the delinquent brother to trial for unmasonic conduct.

6. That a Master Mason when sick and needing attention has not the right to have watchers detailed from among the members of his Lodge to sit up and nurse him.

7. That the Master of a Lodge does not possess the authority to detail and summon members of his Lodge to sit up with and nurse a sick member.

8. That there is no penalty for refusing to obey the summons of a Master of a Lodge to attend upon a sick brother—because such summons would be illegal.

14. That a Mason who has been tried for an offense, found guilty, but not subjected by his Lodge to suspension or expulsion, but to the penalty of reprimand, was to be regarded as a member in good standing, and was entitled to Masonic burial, although the sentence had not been executed.

17. That although the Master of a Lodge may, and is in duty bound to refuse to confer any degree upon an applicant for advancement, if he (the Master) believes there is any moral disqualification, he has no authority to refuse to confer a degree because of his own opinion that the applicant is not proficient in the preceding degree, that question having been determined by the Lodge in favor of the applicant.

18. That a member of two or more Lodges being suspended by one Lodge for non-payment of dues, stands suspended in all, and a restoration to the rights and benefits of Masonry in the Lodge suspending him, does not restore him to membership in that or any other Lodge of which he was a member, but to be restored he will have to petition each Lodge, and be subjected to the test of the ballot in each.

19. That a Lodge reporting among its members one known to be suspended by another Lodge, is liable to discipline; and if it is brought to the notice of the Grand Master, the charter of the offending Lodge should be at once suspended.

20. That a Lodge admitting to membership a member of another Lodge in arrears for dues, becomes responsible therefor, and a refusal to satisfy a demand made for the dues of the delinquent will subject the offending Lodge to a suspension of its charter, in the discretion of the Grand Master.

21. That an affiliate excused from membership by the Lodge nearest his residence, forfeits all rights and privileges conferred by the action of the Lodge, and becomes non-affiliate upon failure to pay within each twelve months the sum required to be paid by the Grand Lodge.

The following action on mileage, was had :

The Committee on Finance and Investment, to whom was referred at the last Grand Annual Communication the following resolution :

“Resolved, That from and after this time, mileage at the rate of three cents per mile coming and returning, be paid to one representative from each subordinate Lodge to each Annual Communication of this Grand Lodge, out of the funds of the Grand Lodge—”

Respectfully report that they have carefully considered the said resolution ; that they find in carrying out its provisions, the Grand Lodge would be involved in an expense of about two thousand dollars for each Annual Communication, and that should the said resolution be adopted, it will be necessary to increase the assessments upon the subordinate Lodges to at least fifty per cent. For these and other reasons, they recommend the adoption of the following resolution :

Resolved, That it is inexpedient to legislate on the subject of mileage.

We endorse the following action, and believe it would be to the advantage of each Grand Lodge to do likewise :

Your committee also recommend the credentials of Foreign Representatives to this Grand Lodge be accepted as regular by the Most Worshipful Grand Master, and that their authority should continue in force only during the official life of the Grand Master. They must therefore be renewed every two years.

We failed to find a Report on Foreign Correspondence.

M. W. Richard Parker, of Winchester, was elected Grand Master ; and

R. W. William B. Isaacs, Jr., of Richmond, elected Grand Secretary.

Bro. William F. Drinkard, of Richmond, Chairman Committee on Foreign Correspondence.

WISCONSIN, 1877.

The Thirty-ninth Annual Communication of the Grand Lodge of Wisconsin was held at Milwaukee, June 12th and 13th, 1877.

One hundred and eighty-four Lodges represented.

Two hundred and five on the roll.

M. W. Jedd P. C. Cottrill, G. M., presiding.

Four Dispensations for new Lodges issued during the year.

The Grand Master reports the granting of Dispensations for various purposes; but one strikes us as rather peculiar—particularly in Wisconsin, he says:

In another case to allow a Lodge to participate, in regalia, in the ceremonies of Decoration Day, on May 30.

What has Masons, *as such*, to do with Decoration Day?

The Grand Master recommends a re-print of the proceedings of the Grand Lodge from its organization in 1843, to 1850, "leaving out all repetition of names of members, reports upon correspondence," &c. We were inclined to move an amendment "including the reports upon correspondence." We have a high opinion of those old reports; but as we have a complete file, which the re-print cannot deprive us, we will omit the amendment.

Among the decisions reported, we note:

4. That a wife was a competent witness against her husband in a Masonic trial.

7. That a candidate for advancement must exhibit proficiency in the English language, except in the case of Lodges allowed to work in other languages.

A Report on Foreign Correspondence, embracing a brief review of the proceedings of Forty-eight Grand Lodges—those of Minnesota for 1877—was presented by Bro. J. W. Woodhull—he says, "it is barely a skeleton, and not even well 'wired up,' at that." We propose to show that it is a *report*, and one that entitles Bro. Woodhull to full membership in the M. A. S.

Under the head of Massachusetts, he says:

Another very proper thing they do, is to hold Special Communications for the purpose of constituting Lodges, laying corner-stones, &c. We are strongly of the opinion that to maintain the integrity of the institution and the respect of its membership, we must do our work well. A slipshod manner of performing the ceremonies of our craft, by the Grand Lodge or its officers, has a bad effect upon all who witness it. Like the measles, it is "catching."

Under the head of Michigan:

1st. It is well understood by Masons, that if they are in good standing, and desire a Masonic burial, or their friends desire it for them, our laws make it binding upon us, as Masons, to faithfully perform the ceremony. Such being the case, and no request for Masonic burial having been made by a deceased brother or by his friends, and there being no other good

reason for his Lodge to perform the ceremony, it is proof positive that the Lodge is not expected or desired to do so. Consequently, as a Lodge, they have no business there.

2d. If a brother belongs to two or more organizations, and he, or his friends, make choice of the one he or they prefer should perform the ceremony of burial, that choice should by all means be respected; and attending upon the ceremony as a Lodge, is in our opinion placing the Lodge in position where it is not wanted, and where it has no business—no duty to perform. While every member can attend the funeral, and show all due respect to the deceased brother, just as well by attending as a citizen mourner, as he can by going as one of a Lodge, we discover no reason for forcing ourselves into a procession where our *absence* as a Lodge, has, to say the least, been suggested to be the most satisfactory to the deceased and his friends.

3d. We are of the opinion that a Masonic Lodge should play second fiddle to no organization, that whenever it does it is lowered in the estimation of outsiders as well as its own members, lowers the standard of the institution, and makes us pregnable to the bullets of our enemies, who often accuse us of being all smooth on the outside but rotten to the core within. We should therefore maintain the high position we are entitled to by following strictly in the line of duty as prescribed by our laws; and these laws properly construed will never allow a Masonic Lodge to follow in the trail of any other organization, unless it be at the special request of a deceased brother or his near relatives, and not then unless the ceremony is conducted by a Masonic organization.

* * * * *

We do not believe that our rules in respect to burials need any improvements. They were patented by men just as wise and just as liberal and humane as those who are constantly struggling to introduce some new fangled idea into the ceremonials of our organization. Nor does our liberality or humanity depend upon flourishing our regalia in the streets, nor following our deceased brethren to the grave, under any circumstance, but *it commences and ends with the living*. It matters not to the dead brother whether his body is interred by his Lodge or by Knights Templar; the important thing to him is to know that, those whom he has left behind shall be cared for. Will my Lodge watch over and care for my children, my wife, my aged father or mother? Will they be *liberal* and *humane* toward them? are the questions which he would desire his Lodge to answer.

We concur.

Under the head of Minnesota, we find:

Minnesota "drops from the roll;" Wisconsin "excludes;" other Grand Lodges adopt some other foolish subterfuge, etc., all attempting to evade the performance of our duty to the institution of Freemasonry. We want none of these evasions. If, as we hold, we violate a promise made, we have committed an offense against our Lodge and against Masonry, which in spite of all the quibbling of all the eminent Masons combined, is no more, no less, than unmasonic conduct, and should be punished as such.

It is not every Mason that has a bank account that he can draw upon at pleasure. It is the duty of the Secretary to notify brethren when the dues are due. If the Secretaries would do their full duty in that particular, there would be less discussion on the dues question.

In view of a resolution introduced in our Grand Lodge at its late session, we copy the following from Bro. Woodhull's report :

A number of pages of the proceedings are taken up with a discussion of negro Masonry. The report made by Bro. Pierson is an able one, and presents his view of the subject in a very lucid manner, within the understanding of any who may read it.

He further says—

Bro. Pierson, you should call to mind the fact that the Grand Masters of Wisconsin are an incorrigible set of beings, this being one of the first qualifications demanded for the position, and their pertinancy in holding to a decision so near correct as the above, is a peculiarity of their make-up which you must excuse.

Referring to Bro. Libby's remark in Correspondence for 1876, that he hoped Bro. Pierson would be on hand to sustain the "Traditions of Freemasonry," etc., support constitutional laws and main the right of single and exclusive jurisdiction, Bro. Pierson says :

"We may be permitted to remark that Bro. Pierson will be found, as he has been in the past, standing by the ancient landmarks, and battling against any changes in the old customs and usages of the craft."

Such being the case, and Bro. Pierson's Grand Lodge having settled the "colored question," we trust he will now take up the ax and grub out the "dropping from the roll" question.

Nary "ax"—nary "grub out"—we hold that "dropping from the roll" is the *only* true Masonic course to pursue.

Under the head of Nebraska, we find :

A man who has lost his right eye is not, by fact thereof, lame, nor halt, nor blind, neither is he half blind. He can see to get along in the world, in nearly all cases, just as well as he could if he had the sight of both eyes. While we would strictly construe the law, we would not exclude any man who can comply with the necessary requirements of Masonry. To do so, is illiberal, unmanly, and unmasonic.

This question was discussed in our Grand Lodge at the session of 1877—the Grand Master did not participate, but after the question was decided, he remarked that he felt considerable interest in the result, "for the fact is brethren, I have a defect in one of my eyes,"—further comment on the propriety of the decision of the Grand Lodge of Minnesota, is unnecessary.

Under the head of Rhode Island, he says :

The Master of one of the Lodges refused to comply with the edict, on the ground that the Grand Master had no right to issue such an edict. The Grand Master very properly suspended the contumacious brother.

* * * * *

Of late years, there has been an attempt on the part of some of our *enlightened* Masons to circumscribe the powers of a Grand Master, of which the action of a brother mentioned, is the natural outgrowth. We are, indeed, glad to note that the Grand Lodge of Rhode Island has promptly repelled such foolishness.

We once attended a Grand Lodge where the Grand Master made use of the following language: "If it so be the wish of the brethren present, I will, if you please, declare the Grand Lodge open for the dispatch of business."

He proved to be, as any one would surmise, a *bass-wood* Grand Master.

We think that the brethren of this jurisdiction will conclude with us, that for a "skeleton and not even well 'wired' up," it has a large amount of vitality.

M. . W. . Jedd C. P. Cottrill, Grand Master ; and

R. . W. . John W. Woodhull, Grand Secretary, were re-elected ; address of each, Milwaukee.

Bro. Emmons E. Chapin, of Columbus, "Committee on Correspondence.

WASHINGTON TERRITORY, 1876.

The Nineteenth Annual Communication "of the Grand Lodge of Washington" was held at Olympia, September 27th, 1876.

Nineteen Lodges represented.

Twenty-four on the roll.

R. . W. . Oliver P. Lacy, D. . G. . M. ., presiding.

A new question is receiving considerable attention among the Grand Lodges. Is a Lodge liable for aid rendered to one of its members by a Lodge in another jurisdiction? Our idea is, that the question should be—*snuffed*. On this question a committee of Washington reported as follows, which was concurred in by the Grand Lodge :

That the claim set up by the said Baker City Lodge for nursing and otherwise waiting upon the sick member of Blue Mountain Lodge, is in the opinion of your committee unmasonic. We consider the duty of Masons everywhere, and they should esteem it a privilege to minister to the

wants and necessities of sick brethren temporarily sojourning in their midst. This is one of the rights to which every Mason is entitled by virtue of his profession. And while we consider the very extraordinary claim of Baker City Lodge—which is without precedent so far as we are informed—at variance with the spirit and intent of our institution, and calculated if countenanced and encouraged, to destroy that true fraternal love and charity which has ever characterized the order, we would respectfully recommend that Blue Mountain Lodge, No. 13, be requested to pay the claim of the said Baker City Lodge, not as a debt, justly due, but as the best means of promoting the fraternal courtesy that should always exist between Lodges of neighboring jurisdictions.

M. W. Platt Adams Preston, of Waitsburg, was elected Grand Master; and

R. W. Thomas M. Reed, of Olympia, was re-elected Grand Secretary.

WEST VIRGINIA, 1876.

The Twelfth Annual Communication of the Grand Lodge of West Virginia was held at Wheeling, November 14th and 15th, 1876.

Fifty-two Lodges represented.

Seventy-six on the roll.

M. W. K. D. Walker, G. M., presiding.

Three Dispensations for new Lodges issued during the year.

Among the decisions reported, we note :

A gentleman petitioned a Lodge, but before the petition could be acted upon the applicant died. What shall be done with the fee accompanying the application?

Answer—Return it to the executor of his estate.

Has the W. M. a right to enroll the name of a person upon the list of members of a Lodge without a vote having been taken by the Lodge?

Answer—He most certainly has not, nor has any one else such a right.

Can an unaffiliated M. M. petition any Lodge other than the nearest his residence for membership?

Answer—An unaffiliated M. M. in good standing can join any Lodge that sees proper to admit him.

Is a person who does not believe in a devil a proper candidate for the mysteries of Freemasonry?

Answer—Masonry only requires a belief in God as the Supreme Architect of the Universe. The devil is a personage with whom we have nothing at all to do, and it does not matter whether he believes in one devil, seven devils or no devil at all.

Does it necessarily follow that because the charter of a Lodge was not present at a Stated Communication, the proceedings on that occasion were illegal?

Answer—It does not. The proceedings of a Lodge are always legal, so far as the charter is concerned, until the charter is revoked by the Grand Lodge, or suspended by the Grand Master, whether the sheepskin on which the charter is printed is present or not; but for reasons not necessary to mention it should be one of the first cares of a Master to see that his charter is always present.

A brother asks for a dimit, but fails to give any reason therefor; is the Lodge compelled to give it to him?

Answer—A Lodge must grant any brother a dimit who asks for one, and who is clear of the books, and not under charges.

We guess that the Grand Master is a S. P. R. S., he says :

During the past year I have received information of the successful establishment of bodies of what is known as the Ancient and Accepted Scottish Rite of Freemasonry within the jurisdiction of this Grand Lodge. Between these bodies and those of the York Rite, whose ritual we teach, there is no necessary antagonism. The Supreme Council of the Scottish Rite concedes to us full jurisdiction over bodies of the three degrees of Entered Apprentice, Fellow Craft and Master Mason; what is taught in these degrees of one Rite is equally accessible to those who have received the other; and for the Masonic student who wishes to explore all the depths of science and tradition from which the forms and ceremonies of our fraternity have been formed, and by which they have been perpetuated, the A. and A. S. Rite presents an attractive field of research.

He is not in favor of the "Eastern Star Degree," he says :

The system is of modern invention, and cannot be classed among the duly recognized Masonic degrees. It is entitled to no more respect among Masons than is any other of the thousand and one so-called side degrees, and no true Mason should be guilty of the fraud involved in representing the ceremonies of the Eastern Star, as in any manner connected with Ancient Freemasonry.

The wives and daughters of Freemasons are always and everywhere under the watchful care of the fraternity, and I can see no particular use for a separate organization for those for whom the cardinal rules of the fraternity have already provided. With all due deference to the illustrious matrons of the Order of the Eastern Star, I cannot see why any plain Master Mason's wife, or daughter, or widow should not receive the same recognition and respect as that of the chief of the sisterhood. For these reasons I have declined to give your sanction to the propagation of the Adoptive Rite in this State, but leave the brethren and their wives and daughters as free to join the Eastern Star Lodges as they may desire, only admonishing them that their system is not Masonry, and will not be generally recognized as such.

Transactions of local interest.

M. W. G. W. Atkinson, of Charleston, was elected Grand Master; and

R. W. O. S. Long, of Wheeling, re-elected Grand Secretary.

WYOMING, 1876.

The Second Annual Communication of the Grand Lodge of Wyoming was held at Cheyenne, October 10th and 11th, 1876.

All the Lodges in the jurisdiction—four—were represented.

M. W. Edgar P. Snow, G. M., presiding.

The transactions were of local interest, but they give the promise of a live Grand Lodge.

The Grand Master sustains the "eternal jurisdiction" claim over candidates—and yet, his head is level on all other questions reported.

Financial condition, good; total receipts—four Lodges—\$419.

Bro. John K. Jeffrey presented a Report on Foreign Correspondence, embracing a brief review of the proceedings of forty Grand Lodges.

Minnesota proceedings "were not received in time for review"—yet the Grand Master had read them.

The pamphlet was printed at Laramie City, and compares favorably with any that have come under our observation. We congratulate the Grand Secretary, not only upon the printing and paper, but also upon the excellence of his arrangement. We bid Wyoming God speed.

M. W. Frederick E. Addoms, of Cheyenne, was elected Grand Master: and

R. W. William G. Tonn, of Evanston, Grand Secretary, who is also Chairman Committee on Foreign Correspondence.

A D D E N D A .

Since the foregoing was in the hands of the printer, we have received the proceedings of—

Colorado.....September, 1877.	Missouri .....October, 1877.
Canada. ....August, 1877.	New Brunswick..September, 1877.
Illinois .....October, 1877.	Rhode Island.....May, 1877.
Michigan .....January, 1877.	

Which makes our list complete with the exception of Prince Edward's Island.

COLORADO, 1877.

The Nineteenth Annual Communication of the Grand Lodge of Colorado was held at Denver, September 18th and 19th, 1876.

Twenty-one Lodges represented.

Thirty-one on the roll.

M. . W. . H. P. Orahood, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

The Grand Lodge has under consideration the best means to raise a Hall and a Widow and Orphan Fund.

Transactions of local interest.

A very excellent—though brief—report on Foreign Correspondence was presented by Bro. D. C. Collier. The proceedings of forty-two Grand Lodges are noticed. Twenty-six pages are devoted to the colored question.

M. . W. . Cornelius J. Hart, of Pueblo, was elected Grand Master; and

R. . W. . Ed. C. Parmelee, of Georgetown, re-elected Grand Secretary.

Bro. Lawrence N. Greenleaf, of Denver, Chairman Committee on Foreign Correspondence.

CANADA, 1877.

The Twenty-second Annual Communication of the Grand Lodge of Canada was held at St. Catharines, July 11th and September 12th and 13th, 1877.

Two hundred and twenty-nine Lodges represented.

Three hundred and forty-eight on the roll.

M.·. W.·. J. K. Kerr, G.·. M.·., presiding.

Fourteen Dispensations for new Lodges issued during the year.

During the session, the corner-stone of St. Thomas Church was laid under the auspices of the Grand Lodge. From the address of the Grand Master delivered on that occasion, we select :

It would seem to me no more than right that I should state to those not connected with us why we are here to-day. We are all lawful Masons, free and accepted. We are free to discharge our duties to each other, and to mankind, and we profess to fear God, that Great Ruler of the Universe, and to serve and honor the Queen. We profess obedience to the laws of our country, with the obligations cast upon us. We are prepared to confer benefits not only upon our brethren, but to do acts for the benefit of the whole human race. There are secrets peculiar to the order which no man has ever yet discovered, and which I am not privileged to reveal. Yet they are honorable, instructive and lawful, or so many distinguished persons would not be found enrolled under our banner. Even monarchs have been found who for a time have thrown aside the sceptre for the gavel. Masonry is a common platform upon which men of all shades of opinion can meet. People were not far to find who differed either in religion, politics or business, but in our Lodges we meet on the level and part on the square. Our watchwords are brotherly love, virtue and truth. We are admonished to be good friends, brothers and husbands, and as a philanthropic institution Masonry is widely known outside of the order. So mote it be in the future, to relieve the distressed, to care for the infirm, watch over the orphan, and cause the widows' heart to sing with joy. The order is of ancient origin, founded in the earliest ages. Reference to the records in the Grand Lodge of England show beyond doubt the authenticity of a Lodge having been established in England in the fourth century. I would also remind you that it has long been customary to mark the event of laying of corner stones with public ceremonies.

The following proposed amendment to the "Book of Constitutions," was lost :

That the Book of Constitutions be so amended as to provide that all routine business in private Lodges be done in the third degree instead of the first, as at present.

Two thousand eight hundred and twenty-six dollars was appropriated by the Board of Benevolence for relief.

No Report on Foreign Correspondence.

M. W. W. H. Weller, of Coburg, was elected Grand Master; and

R. W. J. J. Mason, of Hamilton, re-elected Grand Secretary.

ILLINOIS, 1877.

The Thirty-eighth Annual Communication of the Grand Lodge of Illinois was held at Chicago, September 2d, 3rd and 4th, 1877.

Note.—As a particular favor, will Bro. Burrill please, in future, give the number of Lodges represented; it is somewhat tiresome to the eye, to count six pages of double columns in small type, after 11 P. M.

Seven hundred and forty-eight on the roll.

M. W. Joseph Robbins, G. M., presiding.

Six Dispensations for new Lodges issued during the year.

Under the head of "irregularities," the Grand Master says:

The law of Masonry respecting the qualifications of candidates, regards the *fact* of maiming, not the manner of its occurrence; and the question of physical unfitness stands entirely separate from questions of morals and reputation. The figure and proportions of an Adonis cannot qualify for the degrees of Masonry one reeking with the pollution of vice and crime; can an exalted character so qualify one who lacks the indispensable physical qualifications. Neither is it a question of sympathy, but a naked question of law and fact.

The law is fundamental—not made by the Grand Lodge, and consequently not subject to be set aside by that body, or by the Grand Master. It is incorporated into the By-Laws of the Grand Lodge, and requires that the candidate shall possess "no maim or defect in his body that may render him incapable of conforming *literally* to what the several degrees respectively require of him."

He hits the money question a hard rap—we say concurro, a great many times—in the following:

I have attributed the disinclination, real or apparent, of our committees to report on the subject, to a feeling that the preferring of such claims was not creditable to Masons, and to a desire to avoid wounding the feelings of those who stood sponsors for them, by saying what they must say if they spoke at all. The abstract question having been raised by the Grand Lodge

of Missouri, an opportunity is afforded for a free expression of opinion whereof no one is in danger of making a personal application.

To my mind, if claims for reimbursement for aid extended to destitute brethren may be pressed as a matter of right between individual Masons and Lodges, or between Lodges, whether in the same or different Grand jurisdictions, then we had better abandon at once the pretext of charity, and as promptly admit the complete success of the revolution which for some time has threatened to convert our whilom fraternity into a mutual assurance association and mortuary benefit society, with a regular system of debit and credit between its constituent parts.

There is no Masonic canon which limits my charitable obligations to the members of my own Lodge. Yet this is the logical, inevitable conclusion, if I may rightfully claim to be reimbursed for aid extended to all such as are not members of it. Admit this principle, and a Mason's claim to fraternal assistance in distress degenerates into the nature of a letter of credit whose value depend, on the financial standing of his Lodge in the Masonic Wall Street. Admit this principle, and ability is no longer the measure of Masonic duty in the presence of unrelieved distress, but that duty is to be measured by the soundness or unsoundness of a corporation, perhaps a thousand miles distant, organized on the basis of limited liability of its stockholders.

Masonry knows no such principle, nor can it without a total subversion of its fundamental law; an utter loss of all that is distinctive and vital.

Under the head of "Masonic Prayers," he says:

The question whether while engaged in Masonic labor a Mason may properly use Christian prayers, is one with the question whether under like circumstances he may properly use Mohammedan, Buddhist, or Brahmanistic prayers, and touches the very basis of Masonic union. In entering upon this inquiry, our manifest duty is to consult first the Ancient Law—the landmark—by whose proscriptions every Masonic body and every individual Mason is alike bound under the most solemn sanctions to square their Masonic action. The first of the Old Charges "Concerning God and Religion," says:

"But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denomination or persuasion they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among those who must have remained at a perpetual distance."

Under this same charge atheists are excluded from Masonry, the warrant for such exclusion being found in the following:

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine."

Atheists being excluded, what is, then, "that religion in which all men agree?" Manifestly it is the belief in a Supreme Being, the initial point and one great *inclusive* idea of all religions—the only one common to all.

From this one common point of theological agreement diverge the paths which lead to the countless divisions and subdivisions, ethnic and denominational, of the religious world. As the only possible centre of union, the only possible means of conciliating true friendship among those who must otherwise have remained at a perpetual distance, the landmark utterly refrains from indicating which, if any, of these diverging paths leads back, historically, to the Supreme.

Professedly a universal brotherhood, it is the comprehensive nature of its one religious requirement, the fact that it includes that and that only which is common to all religions, that gives to Masonry its universality. How much its votaries as individuals may add to this one cardinal idea of the Supreme Being, Masonry neither prescribes nor inquires; but in the name of the fraternity, no man or body of men may add to or take from it. Holding in common to the great fact of the existence of God, all Masons must stand on the level of a perfect equality whenever and wherever assembled as such. As a man, Masonry leaves each one free to his own theological interpretation; but this freedom confers no license to enforce or engraft his interpretation upon the institution.

The moment a brother assumes that the Supreme can be approached only through some one name—be that name Brahma, Jesus, Buddha, or Allah, that moment he enters upon theological definition and interpretation, the very root of sectarianism, which, with its twin evil, political partisanship, Masonry seeks above all others to exclude.

Our Grand Lodge, mindful of its obligation to the landmark, has by statute prohibited the introduction of either upon any Masonic occasion; and no one who will pause to reflect upon the essential nature of a brotherhood claiming to be universal, can doubt the wisdom of this action.

It is plain, then, that a brother cannot use distinctively Christian prayers in the name of Masonry, without disregarding our local regulations, nor without doing violence to that catholic spirit which breathes through its immemorial law.

Under the head of "Watching with the Sick," he says:

The question has been asked whether the Master of a Lodge has power to compel members who are able to assist and watch with sick brethren.

The Master certainly has no summary process in such cases. Of course there can be no question of the general duty resting upon every Mason to assist a worthy distressed brother to the extent of that brother's necessity and his own ability. The mere fact of sickness, however, does not constitute "distress" such as would warrant an imperative demand on a brother for aid, either in personal service or in a pecuniary way, unless sickness is coupled with indigence. It is not the design of Masonry that sick brethren should receive anything in the way of benefits on that score alone; but it is designed that the distressed brother who is in want, either from sickness or other cause, shall have his pressing necessities relieved; and until this is done, the duty of his abler brother is not performed unless he

has given to the extent of his ability. If personal service is one of those pressing necessities, the brother who withholds while he is able to give it, has not done his duty. As a rule, each brother must be the judge of his own ability; but cases may arise where the ability would be so apparent and the necessity so manifest that refusal to bear a hand might justly be viewed and treated as a culpable disregard of obligations.

From the decisions reported, we select :

1. The fact that charges have been preferred against a brother does not affect his eligibility for office; the Lodge is not at the mercy of any single brother who might choose at the eleventh hour to prefer charges against a brother who is its unmistakable choice for some office therein.

2. Removal from the territorial jurisdiction of a Lodge does not affect the right of an officer elect to be installed therein.

4. Compulsory process by a Lodge to enforce the payment of dues lies only against a member thereof; if a brother has been dimitted from a Lodge by the act of the Grand Lodge he cannot afterwards be disciplined for the non-payment of arrearages existing at the time of dimission.

6. If a Lodge accepts a note of hand from a brother, in liquidation of arrearages for dues, it thereby places his obligation for such arrearages on a purely business basis, and cannot make the non-payment of such note the basis of charges with a view to penal discipline.

7. When a brother is on trial before his Lodge for an alleged Masonic offense, the record of his conviction of the same offense in a civil court, is not sufficient to warrant the Lodge in finding a verdict of guilt. The case is now to be tried before an entirely different jury, and must be conducted according to the rules laid down by the Grand Lodge, which require the jury to hear the evidence before voting on the question of guilt or innocence.

12. When the initiation of a candidate is stayed by objection, he may be initiated after the lapse of one year from the time such objection was made and entered of record, without a new petition and election, unless objection be again made.

30. An instrument of writing designed for a summons, no matter how worded, is not a summons unless personally served; sent through the mail it becomes simply a notice.

32. The care of a sick and destitute sojourning brother is a legitimate burden of Masonry, to be borne to the extent of their ability by the Masons among whom his lot may be cast, without the expectation of pecuniary reward; and so also is the burial of the dead; a duty, the performance of which, in either case, affords no ground for a claim to reimbursement by the Lodge to which a sick or dying brother may belong.

Under the head of "Undue Publicity of Masonic Matters," he wisely says:

Another phase of this same evil, certainly not less to be condemned, is the publication of inhibited matters in the daily press. Newspaper notices,

at most, should contain nothing more than a simple announcement of the time and place of meeting; yet it is of frequent occurrence that a single issue of a daily paper in the city of Chicago contains several notices of Lodge meetings, advertising the degree or degrees on which different Lodges are to work. The effect of this is to cheapen Masonry in the eyes of the public; and, like many other manifestations of the prevailing disposition to bring Masonry into notoriety, the practice is an alarming departure from the usages and traditions of the fraternity.

The address of the Grand Master is very instructive, just such a one as might be expected from an old reporter, albeit he reported some decisions that we do not concur in—eternal jurisdiction, &c., but then we cannot expect even one of the reportorial corps to be sound on *every* question.

The following resolution was adopted:

Whereas, There is a growing sentiment that, to perpetuate the union and harmony of Symbolic Masonry on the Continent of North America, there should be a greater degree of uniformity in the jurisprudence of the several Grand Jurisdictions; therefore

Resolved, That a committee of three be appointed to present at our next Annual Communication, their views of the feasibility of a Masonic Congress for the purposes heretofore referred to, and, if such committee determine such an organization practicable, that they be directed to present a plan therefor.

It will not work, Bro. Gurney, we were *thar*, twenty years ago, and the sentiment is not as strong now as it was then.

A singular case was reported to the Grand Lodge. It appears that one "William H. Robinson was expelled from all the rights and privileges of Masonry by Yates City Lodge, No. 148, for gross unmasonic conduct," in 1873 an appeal was taken to the Grand Lodge, which fully sustained the action and decision of its subordinate.

Robinson then commenced an action in the civil courts; "procuring a *mandamus* to compel Yates City Lodge to appear and show cause why he was expelled." The case was decided in favor of the Lodge.

Robinson then brought suit against the Lodge before a justice, "for money paid by him for the degrees in said Lodge," and obtained judgment by default, the Lodge not appearing. The Lodge then appealed to the Circuit Court, and the case was decided in its favor; Robinson then took an appeal to the Supreme Court of Illinois, where the case was pending when the report was made.

A Report on Foreign Correspondence, comprising a review of the proceedings of fifty-one Grand Lodges, was presented by Bro. Theodore T. Gurney, to say that the report is exhaustive does not fully express the idea, it covers one hundred and eighty-four pages in small type, reminding one of the reports a quarter of a century ago, when Bro. Finlay M. King, of New York, and Bro. J. N. McJilton were reporters.

Under the head of Louisiana, he says :

We are daily strengthened in the conviction that Lodges should be supreme in disciplinary powers. We must look for a solution of all such problems from our relations to a *spiritual brotherhood*, and not from our relations to civil governments. We are *Masons* and must act as *Masons*. If we allow the practice and technicalities of courts of law too prominent a place in our judicial proceedings, we are certain to shut out the light of the "principle tenets of our profession." If a brother has been disciplined, we cannot see anything in *Masonry* that should bar his right to *ask* for further investigation at the hands of the jury, that in the first instance inflicted the penalty. Let his brethren, acquainted with all the surroundings of the case, determine the propriety of granting the application. If we suspend a brother, or otherwise impair his Masonic standing, for non-payment of dues, we permit him, for a sordid consideration, to ask the Lodge for a reversal of judgment; but if punished for an immorality, our distinguished brother would close every avenue to to the best heart of the Lodge, which a few dollars, in the first instance, invariably secures.

Bro. Gurney gives Minnesota a notice of over three pages, asks some questions, and enunciates an opinion or two, in which we think he is "in error;" but so far as the jurisdiction of Minnesota is concerned, "African Lodge" and "Prince Hall Grand Lodge" are of the past. *We*, have got through; we may remark, however, that we suspect that Bro. Gurney has not read the proceedings of the Grand Lodge of Massachusetts for the year 1870.

Under the head of West Virginia, he says :

Our experience in Masonic bodies is this, that those Lodges or bodies that furnish the most frequent opportunities for social recreation, are the most successful in keeping a live interest in their meetings. We have presided over country Lodges that, quarterly, provided simple refreshments—a good cup of coffee and sandwiches—and then devoted an hour or two to interchange of thought. These unions have been the most enjoyable of our experience, and have never failed to induce activity, where every other expedient had failed. Try it.

M. W. Joseph Robbins, of Quincy, Grand Master; and

R. W. John F. Burrill, of Springfield, Grand Secretary, were re-elected.

Bro. T. T. Gurney, of Chicago, Chairman Committee on Foreign Correspondence.

MICHIGAN, 1877.

The Thirty-third Annual Communication of the Grand Lodge of Michigan was held at Grand Rapids, Jan. 23d and 24th, 1877.

Three hundred and fourteen Lodges represented.

Three hundred and thirty-eight on the roll.

M. W. Matthew H. Maynard, G. M., presiding.

Five Dispensations for new Lodges issued during the year.

Among the decisions reported, we note :

1. A brother was tried in his Lodge and acquitted; the Grand Lodge, upon appeal, reversed the decision, and expelled him. It subsequently restored him. Held: That the action of Grand Lodge restored him to membership in *his* Lodge.

4. I have no hesitation in saying that a brother who neglects, for five years after his election, to present himself for advancement, ought to be required to renew his petition; to submit to a fresh examination, and the scrutiny of a new ballot. His neglect and indifference would seem to furnish strong *prima facie* evidence at least, of that species of unworthiness, and conclusive proof of a lack of proficiency, which our Regulations imperatively require as a condition precedent to advancement.

So much for the law. On the question of policy, I will only say a word, which will not be law, but a suggestion. If you have got a man who has a substantial grievance against your Lodge, or against any brother, don't let him go until you endeavor to reconcile him. If you succeed, "thou hast saved thy brother," if you fail, "put yourself in his place," and do as you would be done by. If you have got a man who has lost his interest in Masonry; who, perhaps, is disappointed in his expectations of finding it to benefit his trade or business, who is too stingy to pay his dues, or who pays them grudgingly, who is always finding fault, who is mad because he has not had some office, and in a "hundred and one" ways makes himself disagreeable, and all about him unhappy; don't you think you had better let him go? Why do you want to keep him? For the sake of what he pays annually into your treasury? Harmony and peace are worth more than one, two, three or four dollars per year. You had better let him go. *In fine*, my brother, act charitably and honestly toward your brother and toward your Lodge, and you will have no trouble in deciding what are good and sufficient reasons for granting a dimit.

9. A Masonic Lodge is not the proper tribunal within which to settle

the construction of contracts or seek their enforcement; nor will Lodges lend their aid to the collection of debts or the adjustment of business differences.

A W. M. will be sustained in declining to receive and order trial upon charges brought into his Lodge, the obvious purpose of which is of the character above referred to.

13. A W. M. charged with defrauding his Lodge, who neglects or refuses, when required by the Grand Master, to answer or deny the charges, will be suspended from office without waiting for further investigation.

18. You cannot interfere with the action of a Lodge, other than your own, by "*objection*;" but you may, of course, advise members of any facts within your knowledge which ought to influence them. "The right to ballot or object belongs only to members of the Lodge."

19. It is not necessary that the name of an objecting brother be spread upon the record. It would be improper to do so. Let the record show that "a brother of this Lodge having objected to the initiation of Mr. A. B. since his election, the said election is set aside, and the petition is declared rejected."

A large amount of business of local interest was transacted.

Bro. E. J. Garfield presented a Report on Foreign Correspondence, embracing a review of the proceedings of forty-one Grand Lodges, those of Minnesota for 1876, included.

Under the head of California, he says:

He also, in several cases, enforced the Rule of the Grand Lodge forbidding subordinate Lodges to use the Lodge funds to pay for suppers or dinners on festival occasions; and declaring that such "suppers or other festivities," must be paid for by the participants out of their own private funds. We think this an excellent rule, and should obtain in all jurisdictions. Some Lodges expend, annually, from one to three hundred dollars for a supper, in which the members and invited guests participate; but when a few dollars is asked for a needy brother, or his family, "there are no funds in the treasury." Your committee are decidedly in favor of the California rule,—let those who "eat, drink, and dance," pay the expenses out of their own pockets—not out of the funds of the Lodge, which should be sacredly held for the *necessary* expenses of the Lodge, and charity.

Under the head of Indian Territory, he says:

There are two Lodges in the Territory which have refused to surrender their original charters and accept new ones from the Grand Lodge of the Indian Territory, and after waiting long for their compliance with a fraternal request to do so, the Grand Lodge ordered the arrest of their charters. Your committee doubt the authority of the Grand Lodge for this action. The Lodges were legally chartered before the Grand Lodge of the Indian Territory was organized, and your committee think they have the right to continue working under those original charters if they prefer to do so; at

the same time it were very desirable that all Lodges within the Territory should work under, and be amenable to, that Grand Lodge.

In which we concur.

There is also printed with the proceedings, the Report on Foreign Correspondence prepared by Bro. Foster Pratt, for 1876, owing to illness he was unable to supervise its publication.

There are some very good points in the report, but, ours is already extended beyond the limits we intended, and hence must omit extracts.

M. . W. . William Dunham, of Manistee, was elected Grand Master; and

R. . W. . Ellery I. Garfield, of Detroit, re-elected Grand Secretary—he is also Chairman Committee on Foreign Correspondence.

MISSOURI, 1877.

To the brethren of Missouri as to those of Texas, Minnesota Masons owes a debt of gratitude

Informed by letter that the body of J. C. Braden, our Grand Master, was on its way from Texas to Minnesota, accompanied by the widow and two little children, and that it would probably pass through St. Louis, P. . G. . M. . Luke set the telegraph to work to ascertain its whereabouts.

December 13th, learning that the train was several hours behind time, but would probably reach St. Louis the next morning, P. . G. . M. . Luke, accompanied by Thos. C. Ready, G. . M. ., W. A. Stubblefield, G. . J. . W. ., Rev. J. D. Vincil, G. . Sec., J. R. Parsons, G. . Com. K. . T. ., Bros. Burgoyne, Pratt, Mayo and others, boarded the train below the city. Personally strangers to her, and also to her late husband, they introduced themselves as members of a bereaved family, who sympathized with her, and were anxious to contribute what they could to assuage her grief, proving to her that while on a sorrowful journey in a country never before by her traveled, no acquaintances, no familiar faces, no surroundings to detract the mind from the absorbing thought of loneliness, yet unknown, unsuspected by her, there were those who were watching her journey with brotherly interest, ready when least suspected to minister to her wants.

The body was taken charge of by the brethren, conveyed to a safe place; the widow and little ones provided with rooms at a hotel, consolation was whispered, sympathy indicated in the thousand little, but unobtrusive, manifestations which go straight to the heart.

When the time came, all were conveyed to the train, and when the widow said "Gentlemen, for your kindness, your sympathy, you have a widow's gratitude, but you will allow me to liquidate bills." The reply was, as by the brethren of Texas, "EXCUSE US, MADAME, THAT IS OUR BUSINESS, we can't talk upon financial matters."

We could not refrain from placing on record in the archives of the Grand Lodge of Minnesota, these manifestations of respect, and Masonic courtesies, to one that the Masons of Minnesota loved.

God bless the Missouri Masons.

The Fifty-seventh Annual Communication of the Grand Lodge of Missouri was held at St. Louis, October 9th, 10th and 11th, 1877.

One hundred and forty Lodges represented.

Five hundred and two on the roll.

M. W. Xenophon Ryland, G. M., presiding.

Four Dispensations for new Lodges issued during the year.

Among the decisions reported, we note :

1. When charges intervene after the reception and reference of a petition for affiliation, it is illegal for the Lodge to receive a report upon such petition, or allow a ballot to be taken thereon, until the charges have been finally disposed of by the Lodge.

2. The loss of two fingers of the left hand constitutes no physical disqualification under the laws of Masonry.

How doctors disagree, note the last foregoing.

4. No one can act as an installing officer who has not been regularly installed into the office of Master of a Lodge. The right of installing his officers belongs to the Master, and in his absence the Senior Warden, though for the time being Master, cannot act as installing officer unless he is an actual Past Master.

4. Where a member has in an official capacity become indebted to the Lodge, it is lawful for the Lodge to withhold his dimit, though his dues are paid, until such indebtedness is settled satisfactorily to the Lodge, through charges or otherwise.

5. The records of the Lodge must show when its members are dimitted. The dimit dates from the time it is ordered to be entered of record, the rights and privileges of membership immediately cease thereafter. The dimitting member cannot, by failure to ask for the certificate of dimission, be continued as a member of the Lodge. Membership can only be regained by regular petition.

We cannot afford to apologize to other associations for our laws. They have been handed down to us from generation to generation, and we can suffer no infringement upon them. The Lodge on such occasions is at labor, and no one not a Mason can participate therein. Non-affiliated Masons cannot appear in our processions. Why exclude them, as well as Entered apprentices and Fellow Crafts, if profanes are to assist in this labor? There is no question of courtesy here. It is a question of Masonic law, and is not rightly viewed in any other light.

There is no prohibition against any other associations following the Lodge in procession to the grave, thus testifying their respect to the dead, but they are excluded from all further participation.

This is the only rule that will prevent conflicts on such mournful occasions, and is in strict accordance with our principles.

Decision.—That a Masonic Lodge is at labor when conducting funeral services, and in the performance of this or other Masonic labor in public it must have absolute control; and, while exercising this control, no non-Masonic associations shall be permitted to participate. This, of course, does not extend to religious exercises.

The Committee on Masonic Jurisprudence approved the decisions reported, the second as coming within the rule adopted by the Grand Lodge in 1871.

Ability to conform literally to the ceremonies of initiation into the several degrees, meets the ancient qualifications of "sound in mind and member."

On the third day a special session was held in memorial of George Frank Gouley; twelve pages of the proceedings are devoted to the reports, addresses, &c., made upon that occasion. We present one extract, written by Bro. Vincil, the present Grand Secretary.

The loss to the Grand Lodge of Missouri is irreparable. The loss to the Masonic fraternity is universal. This loss is felt wherever the name of Gouley was known. And where had it not gone among Masons? The sentiments of sorrow and expressions of grief wailed themselves over our continent, swelled amid the craft in the Old World, and stirred the depths

of Masonic sympathy in every clime. From the far away land of the Pyramids swept messages of condolence and utterances of distressful regrets at our great bereavement. If all the deliverances of Grand and subordinate bodies in this country and foreign lands, were embodied in book form, offered as they were spontaneously as tributes to the memory of Bro. Gouley, they would make a memorial volume worthy the library of every Mason upon the globe. They would constitute a monument far more to be desired than any column reared over the sleeping dust of buried greatness, though made of the finest Parian marble.

P. G. M. Luke presented a Report on Foreign Correspondence embracing a review of the proceedings of forty-nine American Grand Lodges—those of Minnesota for 1877, included—and eight Foreign.

We—it is true, so we will acknowledge—envy Bro. Luke's powers of condensation. His review covers but eighty pages, and yet, nothing of interest in the transactions of the various Grand Lodges is omitted.

Our space for extracts is limited, but we present his views on the dimit question, which we find under the head of Nebraska :

We hold that where a member has complied with all the legal regulations providing for dimit, that it cannot be denied him by a majority vote, (or any other vote,) and that it is not a subject to be voted upon, unless the party is put under charges. Suppose a bare majority vote no, (under the decision,) what then? Is that brother who is clear of the books, and clear of all charges, to be compelled to remain a member, when he wants to affiliate elsewhere? Certainly not. Our law requires the application for a dimit to be in writing and kept for future reference, and if it is in accordance with the conditions of our law, and he is not under charges, the Lodge is compelled to grant it without any vote whatever.

Under the head of South Carolina, he says :

We hold that it is the safest and best way not to start a new Lodge, unless accompanied by the dimit of those who propose to cast their Masonic destiny, and to exercise all their Masonic energies in the new enterprise; in other words, "to burn their ships behind them." In this way, and this only, have we found that new Lodges possess the necessary vitality to succeed with credit to themselves, or the fraternity at large. Any good natured Mason can sign a petition to start out a new Lodge for somebody else, but when it comes to their throwing all their personal efforts and time into it, that is another thing, and the result is that a lot of newly made members (probably made too loosely and in a hurry, and elected without any prospect of being hereafter associated with those who elected them) are left to be the constituent element of the new Lodge.

Commenting on the address of the Grand Master of Utah, he says :

He is in favor of having the Reports on Correspondence printed and issued thirty days in advance, and then criticised and voted upon by the Grand Lodge, but how that could be carried into practical effect and then have any report left to issue, is a mystery to us. To turn a whole Grand Lodge into a committee of the whole on Foreign Correspondence on the printed matter submitted by the chairman, would be like sending a hundred assembled dinner guests down into the kitchen to cook the whole thing over again, and such a mess as they would make of it, requires no very great strain on the imagination to "guess at."

M. W. Thomas C. Ready, of St. Louis, was elected Grand Master; and

R. W. John D. Vincil, of St. Louis, Grand Secretary, and is also Chairman Committee on Foreign Correspondence.

NEW BRUNSWICK, 1877.

The Tenth Annual Communication of the Grand Lodge of New Brunswick was held at St. John, September 26th and 27th, 1877.

Eighteen Lodges represented.

Thirty-two on the roll.

M. W. Robert T. Clinch, G. M. presiding.

One Dispensation for a new Lodge issued during the year.

The Grand Lodge rescinded the resolution, requiring of visitors, to present, preliminary to examination, a certificate of good standing from his Grand Lodge, which was adopted in 1874. A good move.

The fire at St. John in June last which destroyed three-fourths of the buildings in the city, included in the ruins the Hall in which the Grand and Subordinate Lodges held their meetings. The Grand Lodge saved but little, besides the written records. Minnesota can sympathize.

No Report on Foreign Correspondence.

M. W. Robert T. Clinch, Grand Master; and

R. W. William F. Bunting, Grand Secretary, were each re-elected, both of St. John.

RHODE ISLAND, 1877.

The Eighty-seventh Annual Communication of the Grand Lodge

of Rhode Island and "Providence Plantations" was held at Providence, May 21st, 1877.

Thirty Lodges represented.

Thirty on the roll.

M. W. Nicholas Van Slyck, G. M., presiding.

The proceedings are embellished with a striking likeness of the late P. G. M. Ballou. The pamphlet embraces proceedings had at several Special and the Semi-Annual Communication.

The proceedings of local interest, but indicating harmony and a steady, healthy growth.

M. W. Charles R. Cutler, of Warren, was elected Grand Master; and

R. W. Edwin Baker, of Providence, re-elected Grand Secretary.

By way of conclusion, to fill up the "form"—believing that our brethren will be interested, we collate from the reports received, the notice taken of the action of our Grand Lodge had at the session of 1877, relative to the Colored question.

Arkansas.—Very full and exhaustive reports were made upon the "Colored Masonry" question, and the Grand Lodge, by a vote of 321 to 7, very rightly decided against recognition in any shape.

P. G. M. Griswold very ably argued the new *lost cause*. We regret exceedingly that we came across those pesky decisions, for we would very much prefer to use the same space in expressing our warm approval of much that we find in the admirable report of Bro. Pierson, the veteran Past Grand Master, Grand Secretary and Chairman of Foreign Correspondence. We have been instructed and interested in his clear statement of the origin and status of the "Prince Hall Grand Lodge," and it was his report upon the Colored Masonry question that the Grand Lodge adopted by such an overwhelming majority.

Connecticut.—A large portion of the proceedings is devoted to the color question, which has been pretty thoroughly discussed in this jurisdiction for the last two years, and which was disposed of at this session by adopting the report and resolutions submitted by Bro. A. T. C. Pierson. The resolutions are the following:

* * * * *

On examination of the vote, we are surprised that so much has been said, there being three hundred and twenty-one votes in favor of the foregoing resolutions, and but seven opposed. We think Minnesota has buried the matter so deep that it will be beyond the powers of resurrection to again reach it.

California.—The address of Grand Master Griswold was referred to a committee (of which he was a member) to report thereon at this Communication. Bro. Pierson, the chairman, submitted a majority report, going extensively into the history of the *Prince Hall* and other African Lodges, and ending with these resolutions:—

* * * * *

Bro. Goodrich submitted a special report of great length, being a sharp and spicy review of the positions taken by Past Grand Master Griswold. When the report came up for consideration in the Grand Lodge, Bro. Griswold made an elaborate speech in favor of his address, which, on motion, he was requested to write out, and the same appears in the proceedings as his minority report. After a long and able discussion, the resolutions of Bro. Pierson (given above) were adopted by a vote of ayes, 321; noes, 7. And so ended *that* chapter.

Colorado.—Past Grand Master Griswold, of Minnesota, has presented the argument in favor of the recognition of negro Masonry in its strongest light, and more compactly than we have found it elsewhere, and hence we copy almost bodily his address, delivered before the Grand Lodge of his State last January, and published as a part of the proceedings:

* * * * *

The Grand Lodge of Minnesota, however, by a vote of 321 to 7, adopted the majority report of the committee to whom the matter was referred, refusing to recognize Prince Hall Grand Lodge, or to affiliate the two colored Lodges in Minnesota.

The grounds for this refusal are presented in the following extracts from the report:

* * * * *

Indiana.—Bro. Pierson's report is a clear and forcible statement of law and history, with mildly drawn resolutions in the negative of both propositions.

Bro. Griswold, Past Grand Master, offers a minority report recommending the granting of the petition of the Minnesota negro Lodges. Also, that while having no doubt of the legitimacy of Prince Hall Grand Lodge, formal recognition for the present be deferred.

Bro. Aaron Goodrich makes a lengthy report, canvassing the questions in a most able and thorough manner, (one of the most readable papers on the subject that has come to our notice,) and looking at it from the American standpoint, and in its resolutions declaring that it is neither *lawful* nor *expedient* to grant the prayer of these petitioners.

Illinois.—The lively feature of the session was the separate reports of Bros. Pierson, Goodrich and Griswold, on the "color" problem, occupying about thirty pages of proceedings.

That portion of the address of M. W. Bro. Griswold, delivered at the Annual Communication of last year, referring to colored Masonry, was referred to P. G. M. Pierson, who presents a concise report, with resolutions adverse to the views of Bro. Griswold. The report and resolutions were adopted—ayes, 321; nays, 7. This is followed by a paper from Bro. Goodrich upon the same subject, and one of the most accomplished pro-

ductions that it has been our pleasure to read. He makes it intensely interesting for Bro. Griswold, who returns fire with his customary vigor.

* * * * *

We append the resolution presented by Bro. Pierson.

Iowa.—The action of Ohio and Minnesota last year in relation to this subject gave it prominence in many jurisdictions, more, however, with Grand Masters and reporters on correspondence than with other brethren.

* * * After a very full discussion, the following resolutions, offered by Grand Secretary Pierson, was adopted, 321 to 7, as follows:—

* * * * *

(In connection with this question was a report presented to the Grand Lodge by Bro. Aaron Goodrich, of St. Paul, showing the most intimate knowledge of the ancient laws belonging to the different orders of society in England and America, and their present influence on society and Masonry, worthy of careful study by all who are interested in the "origin of things.")

Kansas.—That by Bro. Pierson was adopted by the Grand Lodge as an expression of its sentiments upon the recognition of Colored Masonry. From the first report we extract the following paragraphs, which in brief but cogent terms presents the whole case, and the reasons for the non-recognition of African Masonry by American Lodges:

* * * * *

The report of Bro. Goodrich is a learned, caustic and elaborate paper. The social condition of man from the esquire to the slave is considered, and the relative importance of each class in England and New England accurately determined. Keen and searching as it is, it breathes a spirit too vindictive to be in accord with Masonry or calm dissension. We never could see the propriety of using a battery of twenty pounders to knock down a rotten straw stack, when a wand of willow would effect the object without a waste of force. Clearly this is an example of "Love's Labors Lost."

Maine.—Bro. Pierson takes substantially the same views as we advanced last year, and the following resolutions submitted by him were adopted by a vote of 321 to 7:

* * * * *

Bro. Goodrich submitted a remarkable report, quite a parallel to Bro. Caldwell's "New Day, New Duty"—only on the other side of the question.

* * * * *

Bro. Griswold submitted a report, that while he had no doubt of the legitimacy of Prince Hall Grand Lodge, he would recommend that, in deference, *formal* recognition be deferred for the present.

Maryland.—Upon the question of Colored Masonry, very interesting reports were made. We are tempted to copy in full the proceedings in regard to this matter, and cannot forbear extracting largely. From the report of Bro. A. T. C. Pierson, we take the following:

* * * * *

R. W. Bro. Aaron Goodrich of the committee presented a separate

report of 16 pages, interesting throughout. He makes an able argument, and cites numerous illustrations to show that the word *freeborn* formerly had a different signification in the mother country, whence we derive our Masonry, from that which it *now* bears in this age, and especially in this country; and contends that we ought to stand by the old meaning, which meaning is fully indicated by the *italics* in the following extracts from his report, as excluding all who are born of parentage *below the standard of citizenship*:

* * * * *

Past Grand Master Griswold also delivered his views in favor of the first proposition, viz.: to grant charters to the so-called colored Lodges in Minnesota, but recommended that the Prince Hall Grand Lodge of Boston, on grounds of courtesy to the Grand Lodge of Massachusetts, should not be recognized *for the present*.

Missouri.—With the following remarks from the Grand Master's address, we preface the majority report of a special committee of three Past Grand Masters—A. T. C. Pierson, Aaron Goodrich, and Charles Griswold, the last named brother making a minority report, based upon his peculiar view of the subject:

* * * * *

These noble and truly Masonic resolutions were put to vote, and there appeared in the affirmative, eleven Grand Officers, thirteen Past Grand Officers, and ninety-seven Lodges, making a total of three hundred and twenty-one votes.

In the negative there appeared *one* Past Grand Officer and *two* Lodges, total: seven nays.

If we held the same views as the Ohio committee and the minority, we should feel as if we had been sat on by an Elephant after that vote. We hope now that mistaken views of philanthropy will not lead any more inconsiderate brethren to throw fire brands into our Temple, and they will "accept the situation," viz.: that "it is not in the power of any set of men to make innovations in the body of Masonry."

Montana.—"Colored Masonry" as it is sometimes curiously termed, occupies an undue prominence in this volume. It receives attention from the Grand Master and Grand Secretary, besides a separate report from each of three members of a special committee, all of them able, and one would think exhaustive, but having read so many of these reports on all sides, and at every angle through the centre, we have come to the conclusion that if it were a practical question—which it is not—precedents could be found to sustain any side of it. The only effective way to settle it that we know of, is for colored men to elevate themselves in character, talents and accomplishments so high that their society will be sought after. It is not surprising or unnatural that ages of servility and oppression has dwarfed and marred the character of the black man.

New York.—The subject matter was in the hands of a committee appointed last year, and from this committee three reports were presented. That of M. W. Bro. Pierson was adopted, and at it deals tersely and

squarely with the facts, we reproduce it for the convenience of reference hereafter, should occasion require. Bro. Pierson says :

* * * * *

South Carolina.—It will be remembered that last year the then Grand Master of Minnesota, Most Worshipful Charles Griswold devoted a considerable portion of his annual address to the colored Masonry question, taking the Ohio view of the matter. That portion of the address was submitted to a committee with instructions to report at the next Communication. (In passing let us do Bro. A. T. C. Pierson the justice to say, that in his very able Report on Correspondence, he took very decided grounds, and submitted to our minds an unanswerable argument, against the opinions of his Grand Master.)

* * * * *

One by Bro. A. T. C. Pierson, one by Bro. Aaron Goodrich, and one by Bro. Charles Griswold. The two former were opposed to the recognition and the latter in its favor. Bro. Pierson's report was adopted, and the vote being on the question of its adoption, ayes, 321; noes, 7. The resolutions appended to Bro. Pierson's report are as follows :

* * * * *

Texas.—The subject of Colored Masonry was discussed at length, and full and exhaustive reports were made and arguments submitted on both sides, whereupon the Grand Lodge adopted the following resolutions by a vote of 321 to 7, to wit :

* * * * *

This is exactly the right ground. It suits the institution in Texas, or Massachusetts or Minnesota very well. Let it be the formula adopted by all the Grand Lodges.

Virginia.—The Grand Master's address contains hardly anything but what is good. On the subject of the Prince Hall Masons, he agrees with all, or almost all, the Grand Masters in the United States, and we are glad to add that the Grand Lodge, by a vote approaching unanimity—321 ayes to 7 noes—ranged itself on the same side after listening to very able and conclusive arguments from Bro. Pierson, Bro. Goodrich, and others, on the right side, and the best that could be made on the other side.

Wisconsin.—A number of pages of the proceedings are taken up with a discussion of negro Masonry. The report made by Bro. Pierson is an able one, and presents his view of the subject in a very lucid manner, within the understanding of any who may read it.

* * * * *

The following resolutions offered by R. W. Bro. A. T. C. Pierson, were adopted by the Grand Lodge of Minnesota; affirmative 321, negative 7 :

* * * * *

Fraternally submitted,

A. T. C. PIERSON,
Chairman.